

Robert Speer

DR. RICHARDS + MR. SPEER

1894

REPORT OF MEXICO VISIT.

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In accordance with the action of the Board of December 4th, and the letter of instructions of December 18th, we left New York January 1st to examine the Mexico field and work, and to attend the annual meeting of the Mexico Mission. After three days of the meeting of the Mission, beginning January 23rd, in Mexico City, Dr. Richards was called home by the sickness of his mother, but the purposes of the visit had by that time been well attained, and it remained only to complete the work and visit as far as possible the stations in the Southern field. We made as careful study as was possible in the limited time, of the questions suggested in our letter of instructions, and submit herewith our report.

1. We were instructed "as far as possible to visit the chief interior stations and those contemplated in the ^{near} future, in order that a knowledge may be gained for the use of the Board of the rural population among whom it is believed the greatest fruits of the future are to be gathered." Accordingly, in the Saltillo field we visited Monterey, Saltillo and Parras; in the Zacatecas field, San Pedro, Lerdo, Gomez Palacio, Torreon and Zacatecas; in the San Luis field, San Luis and Venado; in the Mexico field, Mexico City, Ozumba, Tlalpam and Chimal; in the Michoacan field, Zitacauro, Jungapeo, Tuxpam, Agostodera and Aguacote. Three weeks would have been required for a visit to the Gurrero field, where Mr. William Wallace will work this year with headquarters at Chilpancingo, and two or three months for a visit to Yucatan

and Tabasco, which will be in charge of Mr. Miller. [We saw, however, fair specimens of the work in city, town and ranches, and could appreciate slightly the strength of the more distinctively Indian people, as in Michoacan,- the state from which in the past came the heroes, Hidalgo, Morelos and Yturvide, and which longest resisted the armies of Maximilian and of Montezuma and Cartes four centuries ago before.] Those visits ^{do} prepared us ~~so~~ for the Mission Meeting that we wished all the members of the Mission might from time to time by similar visits gain a similar knowledge of the work in the different stations, and be able intelligently to share in the judgments and decisions of the Mission affecting other fields than their own.

11. Our letter directed us to "confer with the missionaries at the Mission Meeting upon all the various departments of their work, [the conditions and wants of the various fields, the obstacles as well as the encouragements which are met, and to manifest to the missionaries the hearty sympathy and interest which the Board feels in them and in their work.]" Aside from the warm personal hospitality and friendship of the missionaries, nothing was more delightful to us than the courage, frankness and spirit of the Mission Meeting. By the unanimous action of the missionaries Dr. Richards was chosen chairman. The minutes of the meeting are submitted herewith. [The various departments of the work and the conditions of the different fields were thoroughly and cordially considered, and vital changes made. Wherever there was likely to be difference of opinion upon questions which needed frank consideration we talked as far as we had opportunity with those most inter-

ested, beforehand. When it came to the Mission Meeting, however,] we found the missionaries ready to do anything ^{they could do} for the improvement of the work and methods, and any actions to this end were taken at their initiative, and to them belongs all the credit, though we desire to share fully the responsibility.

The longer in the Mission Meeting and among the stations we studied the work, the deeper grew the conviction that three obstacles had hindered it.

1, There has been in the past no such thing as an authoritative control by the Mission over all the work. The Annual Meeting has been called a "conference," and has been so regarded. [The "Mission" as a permanent body, having full control and bearing full responsibility, has not existed. We perfectly understand the reasons for this and] ^{are} glad to report that this obstacle has been, we trust, removed.

2, The statement needs to be guarded, but there has been too large use of money. We do not mean to declare unqualifiedly that there has been extravagance - though there would be a measure of truth in this. We do say that the methods of work adopted have led to a questionably large use of mission funds.

3, There has been, especially in the Southern field, too little supervision of the native workers. This may have been due partly to a larger confidence in the energy and character of the native preachers than was justifiable, but it has been due chiefly, we think, to the large field, the small force and the ^{arrangement} ~~division~~ ^{the} of work.

The effects of these mistakes will be more apparent presently.

It is enough at present to say that they have all contributed directly or indirectly to bring about the present condition of the Church. We desire at once to state, however, that we see nothing to dismay us in this condition. We could scarcely wish for better missionary work than we found wherever there had been proper supervision, and even where the natives had been left largely to themselves we were told that there were and ^{we thought we} found in the congregations many true Christians. A simple statement tells the whole story. The first Protestant preachers found a large number antagonistic to the Church of Rome. Many of these were genuinely converted. Others confounded a political hatred of Rome with the new religious movement. [They were helped in this confusion, perhaps, by the fact that nearly all, if not all, our native preachers were members of the Masonic order, a liberal, anti-Romanist organization in Mexico. And who can blame these native preachers when some of the leading missionaries were members of the same order?] These political Protestants were numbered among the new converts. In the rush of the new movement, and it was new in many places long after it had started in Mexico City or at Villa de Cos, even missionaries, e.g. ^{Mr.} Dr. Hitchison, ^{of "members"} de Jesi, participated in the indiscriminate enrollment. And for all such movements the Church and Board at home, anxious for results, are partially responsible. And further, the native preachers who had been set over the churches caught this fever and reported as "heretics", often, all attendants or sympathizers. Even now the old Romish nation lingers, and it is hard to destroy the custom ^{they} we had then of reporting all baptized children as communicants. The Mexican lacks

the genius for statistics, and his inaccurate reports, erring always on one side, contributed to swell the reported results of missionary work. One man reported as his average attendance the total attendance of the year divided by two. It can be readily seen how in these ways there came to be reported to the Board, conscientiously of course, an inflated church membership. Presently the tide of popular feeling began to ebb. The conditions of the new life began to be understood, and the ^{numbers} members ~~who~~ ^{which} could be ^{justly} reported ^{diminished} ~~fell off~~. The lists were not rigorously pruned, however, and ^{though} from year to year there have been genuine accessions to our churches, the proportion of increase has been reckoned on the old inflated membership, and the result has been discouraging. Moreover, the heavy load of the old misleading reports left as a legacy to the missionaries has added perplexity to their despondency. What we mean can be stated clearly in figures. The annual report of 1853 gives the membership of the Mexican Church at 7220. The present membership in the Northern field, where sufficient supervision, in part, has kept the churches in good condition is 1800, while we were told that a thoroughly sifted list in the Southern field would show probably 1500 who could be found and relied upon. In the prolific period 5000 were reported from the Southern field. But this number included baptized children, and many of the dead. At Tizapam only 14 members out of a list of 242 can now be found.

For some years the Mission has been trying to clear the records and make an accurate report; but with a small force and insufficient supervision it has found its task exceedingly difficult. [For the good

of the Church in Mexico, as well as for the honesty of our reports, we must wish them speedy success.] We would recommend with larger confidence because of our knowledge of the Mission's plans, 1st, That the Board encourage the Mission in urging and requiring the native workers to keep clear, full and accurate records. [These records should be uniform for the whole field. The closer supervision now possible will render this easy.] 2nd, Frequent reports should be submitted to the missionary in charge by each native worker. These, too, should be uniform, if possible, and ~~irregular~~ payment of salary should in some unobjectionable way be conditioned on the receipt of these reports. 3rd, There should be uniformity in the form and conditions of entrance to the Church, [and we are prone to believe that the conditions in some parts of the field should be more clear and exacting. Many native pastors told us that church membership means too little.] 4th, Names have been irregularly dropped from the rolls, without regard to due form and process. There is a large value in public discipline which should not be lost. [It enlarges the apprehension of the meaning of church privileges, and should be rigorously used on the mission field.] 5th, There should be more constant effort to trace and hold moving church members. The Mexican Indian is often nomadic by choice. In Northern Mexico the long droughts have made him so of necessity. It is not wholly to be deplored. The Gospel was scattered over Northern Mexico at first by the dispersion of the church at Cos. Recently organized churches have disappeared from one place to reappear unorganized at another. Members and families are moving constantly. If

properly followed they often furnish a new centre for evangelization. This problem presents no insuperable difficulties.

111. We were desired to meet and confer with the native pastors and helpers, and to discuss with them and the Mission the subject of self-support. Accordingly we availed ourselves of every ^{such} fresh opportunity.

A. We met and conversed with not less than 35 pastors and helpers, ^{and Mexico City and Puebla} at Monterey, Zacatecas and San Luis, we had short conferences with them, lasting from half a day to a day, we visited them in their homes, and they accompanied us on trips to the churches. Regarding the real Christian character of most of these men there seemed no doubt. With many of them we were well pleased. They were cordial and intelligent. Our knowledge of them was superficial, however, and the general judgment of the Mission seemed to be that though they were as good men as could be found in Mexico, they were in the main far from satisfactory; ^{and} that there were among them, however, men of real strength and devotion. Some of these it was our great pleasure to meet, and we were helped by them. It seemed to us that their efficiency and faithfulness were in general proportionate to the amount and intimacy of their contact with the missionaries.

Deeply as we were concerned by the character of the paid native workers, what concerned us nearly as much was their number and the mode of their employment.

1. From last year's appropriation sheets it appears that there are 76 ordained ministers, licentiates, helpers and Bible readers employed by the Mission, and about 33 teachers, excluding the Theolog-

ical Seminary and the two Girls' Schools. The evangelistic helpers cost (in gold at the exchange rate of 33) \$21,486. The educational helpers cost \$16,238. In addition \$6,748 was paid for rents for houses for the helpers, rooms and buildings for the churches and schools,- a total of \$44,472.

2. A large majority of the evangelistic helpers are localized, having charge of one or at the most several congregations. [Only one whom we met was properly a superintendent of any extensive work.]

3. The majority of these helpers have been paid salaries out of proportion to the services they render, and the condition of the people over whom they are placed. The paper presented at the Mission Meeting by the Rev. C. D. Campbell and attached hereto as Paper B gives illustrations of this.

4. [The average salary of 76 evangelistic helpers receiving \$21,486. was in Mexican money about \$376. This made the service of the Mission as remunerative an employment as could be found. Moreover the payments were certain, and as long as the smallness of the mission force prevented adequate supervision, the work was easy. To the cupidity of any people these considerations would appeal, not least to the Mexicans.] We were told that when work began in Mexico the natives went from missionary to missionary of the different Boards, trying to get the largest salary, and the last graduating class in our Theological Seminary struck in a body last November at the end of their course, agreeing not to be treated with separately, and demanding a salary of \$40. (Mex.) each per month. The demand was refused and the class went

where they were actively discouraged

in a body to the Methodist Mission (North), (where they should have been dismissed the moment their errand was known) to treat for terms with that Mission.

5. The idea of payment of these native **helpers** on the basis of remuneration rather than needs was not always discouraged. [Though it was distinctly understood that all salaries in missionary service are based on necessary living expenses - "from each according to his ability, to each according to his need" - This understanding was nullified by] ^{the} practice of increasing every married man's salary, irrespective of his needs, to \$50 a month, upon ordination.

6. We found that this system of localized, well-paid workers, supported by the Mission, had affected powerfully the voluntary activity of the church. At Venado it had not been possible till this last Week of Prayer to induce any members even to lead in prayer. "How much will we be paid?" was the answer. Some of the native pastors voluntarily testified that in their opinion the settlement over the churches of pastors paid by and responsible to the Mission and in large sense independent of the church, had ^{tended to} paralyzed the spontaneous life and activity of the people.

Before going to Mexico we had been led to the clear conviction that there was danger of great injury to the work of this Board in many lands from the policy - which we believe to be a mistaken one - of the large employment ^{and frequent} by the Board of native helpers, in the pastoral or semi-pastoral relation, and the imposition of forms of Church organization for which the native churches are not ripe and may never be. We were

strengthened in this view by the pamphlet of Dr. Nevius on "Methods of Missionary Work." [He urges as objections to the system of paid helpers over local congregations: I, Making paid agents of new converts affects injuriously the stations with which they are connected. II, Making a paid agent of a new convert often proves an injury to him personally. III, The Employment System makes it difficult to judge between the true and false, whether as preachers or as church members. IV, The Employment System tends to excite a mercenary spirit, and to increase the number of mercenary Christians. V, The Employment System tends to stop the voluntary work of unpaid agents. VI, The Employment System tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.]

We recommend that that book be printed and a copy sent to each missionary. We were delighted, moreover, to find that the present missionaries in Mexico have come largely to share these views and of their own accord introduced and adopted the following resolutions:

Native Workers. Revs. I. Boyce, C.D. Campbell and T. Wallace were appointed a Committee to draw up a paper presenting the statements of Conference with regard to a reduction of the salaries and number of paid workers.

Report of the Committee. On motion it was accepted and discussed proposition by proposition. After discussion it was adopted as here- with given:-

Your Committee appointed to draw up a paper embodying the views of the Mission as to the advisability of adopting a policy looking toward

the equalization and reduction of salaries of paid native helpers, would submit the following for your consideration:

(a) Whereas, our church at home has in view the building up of a strong, self sustaining and self propagating church, and (b) whereas, the limit of aid from the church in the United States has perhaps already been reached, if not exceeded, and (c) whereas, we are convinced that increased aid, or even the amount now received by the Mexican church, will militate against the end sought, and (d) whereas, in our work, the salaries of our paid native helpers are in most cases out of all proportion to the income of the vast majority of the people to whom they minister, thus making it impossible that in the near future, if ever, they should become self ~~supporting~~ sustaining;

Resolved, That we at once adopt a policy having for its object the equalization and gradual reduction of the salaries of all out native helpers, looking to a time when the number of workers paid by the Mission shall be relatively small.

For the carrying into effect of this policy we recommend:

1. That in opening new work the converts be encouraged and educated to carry on the work and conduct public worship in the absence of a regularly employed helper.

2. That the maximum salary of all helpers hereafter to be employed, who have not a family directly dependent on them, be fixed at \$25. per month.

3. That no part of Mission funds be expended in lighting or care of any place of worship, as for wages of any servants or attend-

ants employed by men engaged in evangelistic work. It is recommended that this be put into effect at the latest by May 1st, 1894.

For the equalization and reduction of salaries we would recommend that a Committee, composed of two members of the Mission, be appointed to compare the salaries paid to the different helpers and the relative expenses of living, etc., etc., and to make such recommendations as to changes as they may deem wise - said Committee to report at our next Conference.

It is also recommended that when the missionary in charge sees it possible, he shall reduce salaries at once, without waiting for the Report of the Committee. "

We should regret if anything we have said should give a wrong impression. The methods adopted in Mexico have been the prevalent methods in the mission field. If they have been mistaken methods, the responsibility rests upon us. Further, nothing is more remote from our purpose than to shake confidence in the native workers. We believe in their sincerity. They are only one generation out from the real darkness of the Romish faith in Mexico, and are in many instances with large personal sacrifice doing the best they know. ^{Some} Many of them, we were told, could earn larger salaries in some form of secular work.

B. What we have said regarding native workers has a direct bearing on the question of self support. If we have imposed on the native churches a settled ministry before they are ready for it, and have thereby cooled the fervor of voluntary personal sacrifice, we have hindered rather than hastened the development of a self propagating, self

sustaining church. Moreover, if we have fixed the salary of the pastors at a sum which the people will not be able to give for generations, as it is declared in some cases we have, we have rendered the attainment of our ideal more distant still. [To those who allege that if we begin by doing everything, we can still soon train the churches to relieve us ~~greatly~~ gradually, we can only reply that we hope it may be so, ^{that in some cases it doubtless will be so} but that the voice of missionary experience speaks ^{too often} ~~scarcely~~ otherwise.]

We found that the Mission had this question at heart, and it received a full discussion at the Mission Meeting. For some years the Mission has been working to secure the adoption by the Presbyteries of some plan. The chief opponents have been the localized native workers with salaries paid by the Mission. [They have urged the poverty of the people, and they are poor; but of the churches we saw, one too poor to support a pastor would have been too small to be justified in having one. They have urged that the Gospel was free and that to make the people pay would alienate them, one of their chief objections to Romanism being that it was a mercenary religion.] The real secret of their opposition has been pride. They have collected money without ^{hesitancy} ~~scruple~~ for other purposes. Our native preachers themselves have not been trained in the grace of giving, and they do not conceive it as an essential part of the Christian life. We were told that many of them paid more for their Masonic suppers and the expenses of the Order than they gave in all their beneficence.

In both Presbyteries there have been home missionary efforts, com-

mendable in themselves but unwise as yet in that they encourage the people to pay for work for others while they were not discharging their own obligations. Such work for others should be encouraged, but the people should be led to see that the support of their own pastors is a prior obligation. In the Zacatecas Presbytery the matter has been largely righted.

The Zacatecas Presbytery has adopted a plan for partial self support. At its meeting last year it assigned each church an amount to raise toward the salary of the worker acting as pastor. Only one church did not give its quota. Many gave double, and one gave treble. This year the amounts are to be increased. The force of missionaries in the Mexico Presbytery has been so small, with the number of natives so much larger, that they have been unable to secure the adoption of any plan as yet. The Mission passed the following resolution, however. "Conference calls the attention of the missionaries who are members of the Presbytery of the City of Mexico to the plan of self support adopted by the Presbytery of Zacatecas last year, and requests them to urge the adoption of a similar plan by their Presbytery."

The Board might well bring pressure to bear on this Presbytery through the missionaries. Its churches should be in advance of the poorer churches of the North. We would recommend also that it be suggested to the missionaries that they make some arrangement in each church by which the congregation shall have an accurate knowledge of the amount and the destination of its offerings.

[In a field where the old methods of mission work - though these

methods are really the new ones as compared with the apostolic methods - have long been followed, the question of self support presents familiar difficulties. We think the actions of the Mission at its meeting look toward the right solution of the question.] The fact that the Mission is now facing these difficulties is an evidence of the success and not the failure of its work. [We have not been confronted with them in other missions simply because of the slow progress of their work or the increase of appropriations which has postponed for them the day which must surely come. Our greatest perplexity as the Mission courageously takes up its problem arises from the presence in Mexico of so many other missionary agencies, some of which we fear would be glad to employ any helpers who might leave us dissatisfied with the new methods of our work. Principles of comity acknowledged between the Boards here would prevent this, but we know of too many instances of the quiet ignoring of these principles abroad. We can only assure ourselves by the knowledge that other Societies must come to our present position in time.]

IV. We were desired by the Board "to consult with the Mission in regard to the present system of itineration, [the means of conveyance, and the expenditure required for the same, and to ascertain as nearly as possible how the greatest usefulness of this branch of service may be accomplished."] Criticisms had been made upon the items [for itineration] in the appropriations. They were regarded as excessive in amount, \$6379.50 in all, and having been unfortunately grouped in the estimates, the fear that they were not economically scrutinized can be understood. We spoke of these matters without hesitation, and wherever in our visitation we could

ation we could, we made investigations.

1. We are assured first that there has not been sufficient itineration. We do not think this had been the fault of the missionaries. Wherever it has been in their power they have carefully supervised the work. But in the Southern field it has not been in their power. No missionary has been free to give himself to supervision alone. The Seminary, the treasurership, the Press have filled their hands. The consequence has been that most of our work in that field has hitherto been visited but once a year. No one but Dr. Greene has ever visited the Tabasco field, so that for three years it has lacked supervision, and with the exception of a brief visit of a month by Mr. Woods, with an imperfect knowledge of the language, no one has visited the Guerrero field for three years. Some of the native men have done satisfactory itinerating work. Amaya in the Laguna field North of Zacatecas, has had the confidence of every one. Other foreigners than the missionaries spoke to us of him, but we fear that many of the Mexicans lacking supervision themselves, failed in thorough supervision of others.

2. Most of the itineration must be done on horseback over bad roads and at great personal inconvenience. A long itinerating trip is enough to break down completely a weak man. In parts of several fields the rail roads are available, and in some places the diligences. A long ride in the latter is a good modern substitute for such a punishment as the Carthaginians inflicted on Regulus. The stages did not seem from our experience to be a very expensive mode of traveling, and the missionaries secure half rates largely on the rail roads. None of

the missionaries except Mr. Campbell, keep any horses, [either their own (with the exception of a dying horse belonging to Mr. Williams' house) or the Mission's.] Mr. Campbell is in a country where there are neither rail roads nor wagons. The Mission owns, however, not less than 36 horses which it cost to keep, with hostlers and new saddles, last year, \$2738.25 Whether all of these horses are necessary we cannot say.

[The number seems not to be deminished in this year's estimates, and the expense only slightly.] We presume the missionaries would not be able now to say whether the number is too many. Ten of them are in Tabasco and Guerrero, of which fields little is now accurately known.

3. The fields in Mexico are large, the distances between the out-stations are great, and the expenses of a thorough supervision and itineration will be formidable. We do not believe money could be better spent, however. And while we think that there is room for economy in the itineration of the natives, [we could cite examples if necessary,] and that a far larger amount of supervision ought to be and can be secured for the present outlay,] and that the Mission should scrutinize closely the expenditures on this account, this is one of the last places where we would counsel retrenchment.

4. We believe that a conference of the missionaries and all the native workers, held apart from the meetings of the Presbyteries, either after or before, with no ecclesiastical purpose, but solely for their spiritual stimulus and help, and instruction in practical work and life, would be of great advantage. The Mission agreed with this thought and passed the following resolution: "Mr. R.E. Speer having suggested a

meeting of all the missionaries and native workers of our Church for Bible study, etc., Conference, on motion, requested Dr. Richards and Mr. Speer to prepare a letter for El Faro, addressed to the workers, embodying this and such suggestions as they consider wise and pertinent! We shall be glad to prepare such a letter, if the Board approves and will grant authority. The results of such a meeting would amply repay any expense.

V. We were instructed to examine carefully the character and results of the educational work of the Mission.

A. The Theological Seminary. Scarcely any other question has been so carefully considered by the missionaries, or is regarded by them as so difficult as the question of theological training. [A number of trained men will be required on any basis of missionary work, and if the Mexican Church grows as it should and the individual churches call and support their own pastors, a slowly increasing number will be needed. It is of utmost importance that they receive the most effective training.] The Rev. Hubert W. Brown, who has for nine years been associated with the Seminary, presented a paper at the meeting of the Mission, answering some of the questions referred to us. It is submitted herewith as Paper C.

1. It was often declared to us that the men who had been trained in the Seminary were the most satisfactory workers, that they worked more intelligently, effectively and harmoniously. In other fields we were told that the older men who had been soldiers in Maximil-

ian's time, and combined a stern hatred of the priests with their Christian love, were the most reliable and energetic. Those of the present or recent students of the Seminary whom we met were exceedingly careful of their personal appearance, far surpassing us, which was commendable enough if it did not indicate as we were too often told it did, a consciousness of separation from the people. Still our conversations with these men were satisfactory, and the missionaries were more alive to their defects than we, and as anxious to remedy them.

2. Many of these young men, as a result either of their dispositions or of their training, seemed to us to lack virility, and it was not denied that the extensive financial assistance given by the Mission may have tended to weaken their independence and coddle away their self-reliant strength. [The students have been carried through their whole course, taught, clothed and fed, and in past years were even given a small sum besides. The theological students have been given work during vacation, with generous pay. The student made no return for all this, except the implied expectation of engaging in the work of the Mission for which he would be paid when he left the Seminary. Why was not this the best system for the mission field? Had it not been adopted practically by the church at home? And with certain modifications we approve of it.] (1) The aid given is too extensive. The young men should be obliged to render some form of return, if only for the disciplinary effect, or bear some part if only a small one. (2) Foreign aid will long have to be given to the work of training the workers for the mission churches, but the student should be trained to

look forward to earning his own livelihood or being supported by the church. (3) If too many are training for the Church to support or the Mission legitimately to employ as superintendents, then a smaller number of picked men only should be retained, whose spiritual strength and personal independence should be secured at all hazards.

[3. Mr. Brown discusses in his paper the courses of study and surrounding influences best for the students. We should be content in these matters after what we saw and heard, to trust the judgment of those who have had them directly in charge. We know they are striving to shape studies and influences so as to reach the results of which we have fallen short.]

4. We were pleased with the location and character of the property occupied by the Seminary. It is as satisfactory, probably, as any location near Mexico City could be. [We examined the property at Coyocan which the Mission desired the Board to purchase a year ago. It is a large, new property, but we approve of the discouraging reply sent by the Board.] Attractive as the Tlalpam location is we seriously question the wisdom of training our workers or those whom the churches will support in or near a great city. Even though they seldom go into the city, the influence is ~~now~~ acknowledgedly bad. And this question suggests the larger one of a removal of the headquarters of our Mission from Mexico City, - Seminary, Press and perhaps all missionaries save those at work in the Girls' School. If there could be found some small place unoccupied by any other mission, and with banking and mailing facilities, there would be many ^{Reasons for} ~~advantages in~~ moving our centre there. *For instance*

~~Among the advantages are the following:~~ (1) Rents, cost of living, and labor for the Press would be cheapened (2) If the Press and the Seminary were together the work could be done by the students, saving largely in the cost of the Press, and introducing into the Seminary an industrial element greatly needed to teach the students, who now scorn work and go out to their life's service scorning it, the dignity of working with their hands. (3) The influence of Mexico City on the native workers, who used to come always to Presbytery there, and who will often come if it is our centre, has been bad. (4) A large part of the personal influence of the missionaries ^{Necessarily lost} ^{a large city like} ~~wasted~~ in Mexico would be utilized. (5) The students of the Seminary would be trained under influences more like those in which they must spend their lives.

5. After long consideration the Mission at its meeting decided in the following resolutions to close the Seminary for one year.

After discussion, the report of the Committee was adopted as given below: Your Committee suggests the following action in regard to the Seminary. It seems to be wise in view of the present condition of the Mission and of the plan of speedily adopting a new method of evangelistic work ~~in~~ this country, to recommend to the Board the suspension of the Seminary for a period of one or more years.

The reasons for this step are as follows:

1. In order to make a good beginning on the proposed new basis of self support in new fields, and to thoroughly reform our old work, the Mission will require the additional assistance of the two missionaries now giving their time to the Seminary. It ~~is~~ felt that all the fields

should be built up by careful and active supervision for at least one or more years, and that by close contact between the churches and the missionaries a strong, inspiring impulse will be given toward the plan of self support.

2. In view of this new plan, the most imperative need is not for more men, but for more careful training of the native workers now in the field.

3. It is probably that, if after one or more years of experiment and trial, it shall seem wise to open again the Seminary, a new system of training or new courses of study will recommend themselves, which possibly will prove more helpful than any training we are now able to map out.

4. As the change of plan is to affect the whole church, it seems probable that of the young men who will then present themselves for the ministry or Christian work, there will be found a greater number in harmony with the movement towards self support and whom the actual needs of the churches will draw into the work.

5. This change of plan, while it will not injure, in any way, our success as a Mission or our hopes for the future, will greatly relieve the financial pressure now bearing on the Mission."]

6. We were instructed to ascertain "whether a class of young adults may be chosen from the rural districts and be fitted for certain lines of work by a system of normal training combined with practical work upon the Field." Some of the missionaries thought it was possible and desirable to train a class of helpers by what might be called

an apprenticeship system, some one or more missionaries taking a few young men and training them under his personal influence. It seems to us that there is often less without compensating gain in the surrender of such a close personal contact for the advantages of a more mechanical training in an organized institution. [In any event we shall trust that when the Seminary is reopened no gratified desire for numbers shall prevent such personal guidance and moulding of each student as shall secure the result all acknowledge to be desirable.]

B. The Girls' Schools at Mexico City and Saltillo. In almost every place we visited we saw the influence of these schools. We found their graduates teaching large groups of children during the week and working in the churches and Sunday-schools on Sunday. We visited both schools shortly after the beginning of the new school year. The advantage of close supervision of the work in the Northern field was seen again in the apparently larger number of mature class of girls here, who had been known for years to the missionaries and had been personally selected by them from the whole Northern field. [The difference between the schools was not great in this regard, but it was noticeable and the reason given was the one we have suggested.] Some of our pleasantest memories are of what we saw of the girls from these schools in their homes and at their work. [One at Zátacauro was a marvel of energy and efficiency. Almost all the girls who have gone out from these schools have been Christians and have remained true to their faith with exceptions so rare as to be remarkable. The influence of the girls is good.] Many of the native preachers spoke of the

help they were to them. [We could wish that in some way they might be trained to do personal Christian work among the unconverted, but scarcely see how it can be done in the schools. They can, however, be given the purpose and we are sure the schools are endeavoring to do this.]

In each school some teachers are employed who are Roman Catholics. One declares that she is a Christian, and we trust it may be so. There was a difference of opinion as to their positive influence against an earnest evangelical Christianity. There was agreement, though, that Protestant teachers should be secured as soon as it was possible to secure competent ones.

It was developed in our visit that the Girls' Schools were independent of the Mission, through misunderstanding of the true relations and constitution of the work. When this was brought to the attention of the Mission such action was taken as would bring these schools into the same relations with the Mission which the other departments of its work sustain.

["Report of the Committee on Girls' Schools. The Committee recommends that the Girls' Schools shall sustain the same relation to the Conference as is sustained by the other departments of the work of the Mission, the Conference to have in all departments full control and bear responsibility. In order to carry out this understanding and to meet the questions likely to arise between the meetings of the Conference, it is recommended that a Committee be appointed to be called The Committee on Girls' Schools, and that the members of this Committee for the coming year be Revs. T. Wallace, I. Boyce and J.G. Woods, and

Misses A. M. Bartlett and J. Wheeler.

This Committee shall be responsible for (a) the course of study in the schools, (b) the admission of students, (c) the employment of teachers, (d) the discipline of the schools in regard to suspension and expulsion. But, in cases where immediate discipline, for example temporary suspension, is necessary, the discipline shall be left with those members of the Committee residing in the place of the school.

It is further recommended that no student of these schools shall be employed by the Mission without the approval of this Committee." At the same time the Mission decided to drop the word "Normal" from the names of the schools, inasmuch as it had led to some misconception, and expressed only partially the character and purpose of the schools.]

We made inquiries and observations to ascertain whether the training the girls received in the schools disqualified them at all for the position they must afterwards assume, and made them unduly discontented with their surroundings. We learned nothing that would give ground for any such fears. [Though their school life was often of necessity more full of comforts than their homes, where they lived in cold, damp rooms, slept in unhealthful beds and ate bad and insufficient food, they went back to their homes, when unemployed by Mission or municipality, to live among their own people and often to raise their standard of living and their Christian tone. Indeed there seemed to be more wanted in the line of increasing than of avoiding dissatisfaction with their old life and environment.]

Almost all the domestic work in the schools is done by the girls themselves, and we think the teachers have striven to prevent the appearance of the line of social distinction, which the difference of race and of mode of life is so prompt to suggest and which we wish both at home and in every mission field might be obliterated.

[It seems to us that good results would flow from a closer acquaintance on the part of the teachers with the work and life of the girls who have left the schools. There are difficulties in the way. Many of the girls live in places which can be reached only after experiences through which it would be unpleasant and difficult for women to pass. But it seems very desirable that in what degree may be possible the teachers should keep in personal touch with those whom they have trained and over whose subsequent lives they should retain all possible influence.]

C. The appropriations of the last year provided for teachers for 34 day schools. A few other schools are taught by native workers paid for evangelistic work which constitutes their main responsibility. A number of these schools we visited. They undoubtedly accomplish good, and where the teacher is able and the school is well supervised, there is probably a real evangelistic influence. We recommend (1) That the people in behalf of whose children these schools are carried on ^{be urged to} pay something, though in their poverty it be little, toward the support of the school; that the Mission carefully enforce this recommendation and keep accurate records of the amounts contributed to be reported to the

Board, and (2) that no schools be supported by the Board which do not receive the careful supervision of the missionaries, and (3) that some simple forms of Bible teaching be introduced into all these schools in addition to the somewhat mechanical instruction now given in the catechism.

D. Many of the Sunday Schools were excellent. In the Zacatecas field the Lagune churches had but one preaching service on Sunday and two catechetical services, one taking up the Sunday School lesson for which the Mission provides admirable lesson leaves, and the other a portion of the Scripture at present from the Gospels. This plan was worthy of imitation elsewhere. An instruction in which the people participate is better than the form of instruction often precipitated upon them. The attendance at the Sunday Schools was as large as or larger than the attendance at the preaching services.

VI. We were desired to ascertain["] the best methods of reaching the women of the country, [both through the preparation of teachers in the Girls' Schools and also by direct work from house to house, in women's meetings for prayer and instruction, and in the organization of young Women's bands and societies, this work having reference primarily to the families of the Church, and, secondarily, to the extension of Christian influence among others. Thorough attention should be given to the two Girls' Boarding Schools and to the question of training teachers for primary education.["]]

1. Of the work of the Girls' Schools in training teachers we have

already spoken. Some of the graduates of these schools are employed in the government schools in different towns and whether employed so or by the Mission were regarded as the most efficient teachers in their communities. In one place we had an opportunity of comparing the public school and the school taught by a graduate of one of our schools, and the latter was much the better taught and handled. [Everyong expressed satisfaction with the work the Girls' Schools were doing in this direction. Each school could take many more pupils than can be accommodated. We have confidence in the character of the training they give.]

2. House to house work. Some of the missionaries' wives we found ^{much burdened} too ~~laden~~ with their home ^{duties} cares or physically unable to undertake arduous work of this character. We have no question of their active sympathy with it and desire to aid in it, ^{to the full measure of their ability} In some places Bible women had been employed. ^{in some instances and success but} [With several exceptions they had been unsuccessful in accomplishing the ends sought in their employment. They were unable to gain access to many Roman Catholic families, and their work among the families of the congregations was] often a duplication of the work of the native helper. [There are obstacles in the way of house to house work. Social ideas in a Spanish American land lead to quick and harmful criticism when women go to houses where men are likely to be found and even to houses where the men of the house are absent. This is no insuperable obstacle, and] we urged in all our addresses to the native Christians the necessity of personal work. The missionaries have the matter at heart no less than we.

3. Special Societies for women. Several women's societies have been in existence. There was one in the Divina Salvador Church in Mexico, and a large and flourishing one in the San Pedro Church. The latter disbanded when one woman - a mexican - who had been the soul of it moved away. In several places there is now special effort to reach and train the women. Some of the missionaries expressed the opinion that it was not time to divide the efforts of the church into work for men, women, young and old distinctly. And it was pleasant to see the meetings attended by all and the work appealing, in whatever appeal it made, to all. We were struck with the number of children at the churches, and women and men seemed ~~xxx~~ to be about equal in numbers. We think ^{however,} there is room everywhere for larger activity on the part of the women of the churches, who scarcely know what Christian work is, and in some places for special effort by them and in their behalf.

VII. The subject of the present conduct of the Press in Mexico City was brought clearly before the Board in a thorough report of a Committee of the Mission, dated July 11th, '93. In view of the prospective visit of a delegation from the Board to the Mission the decision of the question was deferred. We took it up immediately after arriving in Mexico City and found the facts to be these. The Press was in charge of Mr. David C. Smith, a competent practical printer who had come to Mexico as a lay missionary from England some years ago. He was employed for a time by the Mission of the Northern Methodist Church, but the connection was severed, we were told, because he took job work which

he did in the evenings and which those in control of the Methodist Press felt should have been secured for the Press. He returned to England and was recalled to Mexico by Dr. Greene at the beginning of our Press venture. What active and direct control Dr. Greene exercised over the Press we cannot say, but ever since he left the Mission seems to have felt that the Press was not accomplishing what it should, and that it was run too largely with the advantages of Mr. Smith's personal interests in view. [The Board had invested in the Press not less than \$17,418.75 The annual appropriation for the Press was at the time of the Committee's report \$5,091.75. In view of this large outlay the Board was justified in expecting that a large missionary efficiency would be attained, and that every effort would be made to this end. Instead of this it was the testimony of the missionaries that it was difficult to get any mission work through the Press. According to the agreement at the time, one half the profits of any job work belonged to Mr. Smith. It was to his personal interest to enlarge this part of the work of the Press, and the other work, the legitimate work, suffered.] The case is well stated in the report of the Committee, submitted herewith. (Paper D.) [It is sufficient to summarize what we found, briefly.

- (1) The Press was not a vigorous missionary agency. Much necessary mission printing was never done.
- (2) It was very costly, much more costly than the larger Press of the Methodist Mission according to the figures given us by the Rev. John Butler D.D.]

[(3) Mr. Smith was not managing it satisfactorily, and in the judgment of the Mission it could be made economical and a thorough missionary agency under other management.]

The Mission considered the question on the second day of its meeting, and agreed to ask the Board to dissolve the relation existing between Mr. Smith and the Mission, and put the Press in the charge of the Rev. J. G. Woods for one year. We reported this request to the Board, approving of it, and it was agreed to by the Board on Feb. 5th, 1894, and the Mission so notified by cable. The Mission's relations with Mr. Smith being very intimate it was deemed best that Mr. Speer should communicate the Board's action to Mr. Smith, and he went back to Mexico City from Michoacan for that purpose. The way in which Mr. Smith received the action created a strong impression in his favor. When he learned that without subsequent reconsideration it was final he at once said he would stay with Mr. Woods as long as he was wanted and be of all possible help ~~XXXXXXXXXXXX~~ till Mr. Woods was familiar with the machinery and its use. He plead earnestly to be retained as foreman, and at the suggestion of Mr. Woods who with others was present at the conference, expressed his purpose of making a statement of his desire to the Board. [Mr. Smith confessed that he had not done the missionary work for which he had originally come to Mexico, but declared that he wished now to do more. There seemed in the minds of some to be doubt as to the permanence of his repentance, though there was general confidence in his Christian purpose and character.] He is a good printer

and if he will give all his time to the distinctively mission work of the Press, doing what incidental job work can be done, but leaving all the receipts from such work for the Mission, at a salary of \$1000 American money a year, without rent or perquisites, we should be glad to recommend, with the approval of the Mission, his continued employment.

[We should condition such recommendation on the full and cordial approval of the Mission. Under the supervision of a missionary or a mission committee this would accomplish all the desired results and would be more economical than the absorption by the Press of the time of a missionary educated and equipped for larger and more direct work than the mechanical management of the Press.]

If it shall not seem best to retain Mr. Smith in any capacity, then either (1) Mr. Woods or some other missionary should be in charge of the Press and the treasurership vested in him in time. [It might be well not to make this latter change now, as Mr. Brown, who is Treasurer at present, has introduced some ^{needed} reforms which have not been popular with some of the natives, and to change ^{the} treasurership now might create in the ^{ix} minds the impression that his methods were disapproved of.] Or (2) a layman should be sent to take charge of the Press and such other ~~XXXXXXXXXX~~ more distinctively business phases of the work as may be possible.

Before leaving Mexico we examined the property to which it is proposed to remove the Press for the present, our lease on the present property expiring this spring. It is a good property in good location

and the removal will lead to a saving, we were assured. The old property was not satisfactory in any way and Mr. Brown, who has lived in the same building, has shown a true missionary spirit in cheerfully subjecting himself and his wife and child, who are not strong, to the inconveniences and even miseries of residence in narrow, damp quarters, and in the midst of the dirt and noise of the machinery.

[As to a permanent location for the Press in years to come, we commend to the Mission the further consideration of the question, suggested by them in the report for the purchase of the Coyoacan property last year, of the settlement of the Press and the Seminary together, As to the advantages to the Press we are not sure, but we are convinced of the wisdom of introducing an industrial element into the training given in many educational institutions conducted by the Mission.]

We investigated two other questions connected with the Press.

(1) The possibility of having our printing done on the presses of some other establishment, either Mission or business. We learned that the attempt had been made by some to do this, but it had not been satisfactory. [Such comity is theoretically good. It has practically failed. Moreover, now that we have our plant, it would be more economical for us to do our own work. And further, having our own Press, much can be done that we could not have done at any other establishment.]

(2) The possibility of having a common Spanish literature for all our American missions. ~~THIS~~ This may mean one of two things. (a) To have the same books and tracts, etc., in use in each land, and there are

many tracts in use in Chili, for example, which should be printed and circulated in Mexico. What has been found effective in one Spanish country should be reproduced in the others. (b) To have one printing establishment for all. This would not be economical as far as Mexico is concerned. Import duties are excessive and export freights are not less. To ship safely to Chili or Colombia, ^{or Guatemala} our only other Spanish speaking missions, goods must be sent to San Francisco or New York. It would be cheaper to print for such purposes in New York.

The Mission recommended that the Committee appointed by the Board to investigate the matter of Press last year be continued, to exercise a general oversight and control. [We approve of this, [though the Mission had full power to continue this Committee or appoint it itself. We approve of any wise steps by which the Mission shall take a firmer and more intelligent grasp of the different departments of its work. Some such Committee ought to be chosen each mission meeting, and should make it its aim to provide the Mexico Mission, through the Press, with a thorough and complete evangelical literature, not otherwise provided.]

VIII. Property. We submit herewith statements (Papers E.F. & G.) of all properties belonging to the Board, with facts regarding cost and titles, and are prepared to give the information we were directed to secure regarding the present value and adaptability of those properties we saw, and of some others. It will be observed from the lists submitted that the titles rest in many different names. Some of them even read in the name of the Presbyterian Mission and are clearly in-

valid, for the Mission is unincorporated. [It is desirable that as soon as possible there should be uniformity and the greatest attainable security in the holding of the Board's property in Mexico.] No little difference of opinion prevailed among those we consulted on this question as to the best mode of holding Mission properties in Mexico. There were three ways suggested. (1) In the name of some individual in Mexico acting either for himself or as agent. The many and valuable properties of the Northern Methodist Mission are held in the name of Dr. Butler as agent. [Sr. Alfaro, a lawyer in Mexico City, who has been the adviser of the Mission, objected to this on the ground that it would be as safe to hold the properties in the name of the Board itself as in the name of some one acting as agent. If held in the name of an individual, the inheritance tax on the properties at his death would amount to not less than 3% of their value.] (2) In the name of some individual or individuals in the U.S. [Foreigners have equal rights with citizens of Mexico in holding property, and the Southern Methodists hold their property in the name of the Rev. who is President of their Society in Nashville. Sr. Alfaro's opinion was that the safest form of title was in the name of some individual member or officer of the Board, with his title attached but not as agent. This would not avoid the heavy inheritance tax at his death, and S. W. Mallet Prevost Esq. objected to it on the ground that to state the title so was in Mexican law equivalent to saying "agent for", that a deed reading to an officer of a Corporation is a deed to the Corpor-

ation.] (3) In the name of the Corporation. We did not learn of any mission property so held, ~~some of~~ our property in Saltillo which rests in the name of William ^{Dunlap} Dunlap, Treasurer of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and his successors. We submit herewith two opinions in support of this method, by S. ^mWallet Prevost. (Papers H. & I.) [They were prepared for the Board some years ago, but seem to have been lost here. These copies we obtained in Zacatecas from Mr. Wallace.] [Sr. Asperoz, Assistant Secretary of Foreign Affairs, to whom we had a kind letter of introduction from Minister Romera, corroborated Mr. Prevost's opinion, and even went beyond it in asserting that "unannexed" dwellings necessary for the purposes of the Board could be held. Sr. Alfaro objects to this third mode on practical grounds, having apparently less confidence in the guarantees of the rights given by the Constitution than the others, and declaring that the Roman Catholic Church has tried it and failed; to which Mr. Prevost replied that the Roman Catholic Church is not a Corporation in the eye of Mexican law, and that a body incorporated in the United States is more sure of its rights in Mexico than any individual can be.]

We frankly confess that we were greatly perplexed, and the more so when Mr. Prevost advised us to get the opinion of Sr. Luis Mendez, perhaps the ablest lawyer in Mexico, with whose advice Dr. Butler told us he had acted in arranging their titles on a different basis from that recommended by Mr. Prevost.] We recommend the reference of all the papers to the Finance Committee and Treasurer. Mr. Prevost, who is now on his way to Spain on a commission from the Mexican Government,

will be back in New York in April, and could advise as to the wisest course, and facilitate greatly any transfer of present titles. ✕

The estimates for the next fiscal year contain several requests for new property. On the particular merits of these requests this is not the place to speak. Regarding new church property in general several suggestions forced themselves upon us. (1) ^{the approval of the Board of Missions} It has been felt at ^{times} that specially attractive and finished churches must be built or provided for the Mission. Accordingly we have at Zacatecas a great building, costing in all perhaps \$25,000 Mex. when exchange was nearly even, wretchedly adapted for our purposes, in our judgment a mistaken investment - a judgment shared by ^{some} all in Zacatecas. And we are building now in San Luis on a lot costing \$5000, a church costing about \$7000 Mexican money. It is a pretty church, and we trust it may accomplish what is hoped. But it is years above and ahead of the poor, little congregation who will ^{probably} feel strange and uneasy in the new church. Any further church buildings provided for the people of Mexico should be more on a level with the buildings in which they feel at home. We are glad to say that most of the missionaries, perhaps all now, share this opinion.] (2) It may be wise and necessary for the Board to assist in the erection of churches, but we greatly question the wisdom of building churches for the Mexicans with no offering or sacrifice on their part. We are doing them harm in so providing for them. In a ^{number of} dozen places we knew of their building in whole or in part their own houses of worship, simple buildings adapted to their wants, and their own. And where they are not willing to contribute a large portion, I/s

1/2 or 2/3, we should advocate the use of some private house or rooms, a large part or the whole of whose rent they can pay themselves. Where we do help, if it can be legally and safely done, it would be better for us to take a mortgage on the property and let the title rest in some officer or member of the church, than to hold the title ourselves or give the people to understand that the church belongs to the Mission. Wherever the Mission owns the property the people lose interest in it. "It is not ours," they say. "It is theirs. Let them care for it." The churches are ready to help themselves in this matter. Let us not in well-intentioned folly hinder them.

One other matter needs to be mentioned here. When the old property in Monterey was sold by the Board, the Board was not able to give an absolutely clear title. There was needed a quit claim deed from the heirs of Miss Matilda Rankin. To secure the purchaser he was given a lien on the property at Saltillo. This was practically unavoidable under the circumstances. The Treasurer should be instructed to procure from Miss Rankin's heirs the necessary deed.

IX. There are some other matters of which we need to speak in this report.

1. The multitudinous and repeated customs duties and fines, (these fines the Mexican laws are confessedly constructed to make impossible of avoidance) render the importation of goods very expensive.

After some discussion of the subject in the Mission Meeting it seemed to us that the Mission judgment would approve such a limit upon the amount of freight and customs duties to be paid, as should seem after a full consideration of the conditions, wise and just. We recommend ^{to be referred} ~~that~~ the consideration of this matter to the Finance Committee with the Treasurer.

2. The estimates for the current year include items for medical expenses and personal teachers. If the present scale of salaries was fixed with the understanding that it did not include such expenses, then these items should be granted. If it did include them, they would have to be declined unless it could be shown that the real purchasing power of the salaries has decreased. The reverse is probably the case.

3. We recommend the discontinuance of the annual appropriation for Sr. Alfaro, who has been retained as the legal adviser of the Mission. Sr. Alfaro is regarded as a capable criminal lawyer. We have, however, little need of legal counsel in Mexico. When we do need it, we desire a better opinion than Sr. Alfaro's. Moreover, when we have needed something which he could do, he has referred the missionaries to friends of his who made their charge for the service rendered.

4. We desire to bear testimony to the earnest way in which the Mission strove to reduce its requests for appropriations and to conform its use of them to the desires of the Board. That all saving by ad-

vancing exchange accrued to the Board had not been known in every department, but was at once acknowledged. [Some native helpers, incompetent and of questionable influence should be dropped. The Mission will be charitable. It should be courageous also in dealing with some others. As soon as possible, also, the plan of payment of workers in some of the fields should be changed so that they will be no longer paid in advance.]

5 §. If the Theological Seminary is reopened and one missionary is retained in charge of the Press, there should be another ordained missionary in the Southern field.

6 ¶. We were instructed also to observe the work of other Churches. We did so and the comparison was not unfavorable to our work. The Mission of the Northern Methodist Church, more largely furnished with money and allowed also the advantage of all gain by exchange, had better properties in many cases; and other Churches exceeded ours in the number of missionaries, but we learned of no advantage of their work over ours, and testimony was borne by men employed by them to the greater efficiency of some forms of our work. We saw this with our own eyes. Much dissatisfaction was expressed at the course of some of the missionaries of the Southern Baptist Church, who have violated the rules both of comity and of charity, entering places already occupied by other Societies and not large enough to justify the entrance of other workers, and both there and elsewhere proselytizing from the ranks of our own and other Churches. Some years ago a conference of the missionaries of all the organizations working in Mexico was held, and this and other

matters were discussed. [No satisfactory results were reached. There is need now of another such conference. Many spoke to us of it. Principles regarding the employment of native helpers and the use of money and the independence of the church, which have been or are coming to be recognized by all missionary societies, here need discussion and recognition by the missionaries in conference.] We would recommend that the Board suggest to the other agencies at work in Mexico that they join with us in recommending to the missionaries the holding of such a conference for the discussion of certain important questions, sufficiently indicated in this report, and for such agreement in the policies and methods to be pursued as may be possible of attainment.

7 8. On the last day of the Mission Meeting, after a long discussion marked by admirable quietness and restraint, the following report was presented by a Committee appointed to prepare it, and was unanimously adopted: "In response to the circular letters from the Board to the Mexico Mission, in regard to several matters that have been deemed worthy of criticism, Conference desires to make the following statement.

(1) The members of the Mission have ever held themselves open to instruction and criticism, and have looked forward with satisfaction to the visit of the Commissioners of the Board, feeling that in the open and thorough examinations of their respective fields and labor, mistakes would be corrected and the work of the Lord in their hands advanced.

(2) Our knowledge of one another's efficiency and character as Christian men is so thorough and complete that it is with a sense of

deep pain and indignation we have received letters implying unworthiness or lack of consecration on the part of one or more of our members

We know from private letters what the statements are upon which the implications of the circular letters are based, and we do not hesitate to say, from our abundant knowledge of the facts in the case, that, while we freely acknowledge mistakes in policy and errors in judgment, yet as far as moral character and honest, earnest, consecrated effort are concerned, all such statements are utterly false and unworthy of any consideration.

(3) The charges made in these letters seriously impung the character and efficiency of members of the Mission. On the other hand, we have never been directly informed from whom these charges have come, nor has any opportunity been given for those concerned to face their accusers or to say anything in self defence.

While we are sure that these criticisms have been listened to with the honest desire to set right the work of the Mission, we respectfully protest against the injustice of such a mode of procedure, and demand that in the future, if any such charges be repeated, that the ear of the Board be closed to them, or that we at once be brought face to face with our accusers."

We had heard most if not all of the statements upon which the criticisms were based before going to Mexico, and made such inquiries of disinterested people as we could with propriety. It is not to be denied that some of these reports had appearances to rest upon. [For example, two Mission horses were kept in Mexico City. It was thought

there was sufficient reason for it. The horses were there, they needed exercise when not off on tours, and were used for exercise. There was nothing wrong in this. It was of doubtful expediency, though, in view of the quickness of criticism upon mission work and workers. Moreover it was expensive. It cost \$630 (Mex) a year to keep them. When this was known they were at once removed, and are used now by native workers.] ^{We believe} We are prepared, ~~we trust~~, to answer whatever other criticisms were made upon the missionaries. We deem it sufficient here to say that we have ^{complete} confidence in all ^{of them} ~~those we met~~. We sat at the feet of some of them to learn lessons of Christian charity and Christian activity, and feel ourselves more than condemned by any standards which condemn them.

8.8. This visit has been such a help to us and has so enlarged our conscious understanding of the mission problems, we are prone to believe from the kind expressions of the Mission that it has been of ^{such} sufficient help to them, ^{as} to justify us in urging that there be a larger visitation of the missions by the representatives of the Board. Any expense is amply repaid. The Mexico Mission shared this opinion and passed these kind resolutions: "As a Mission and as individual members of the same we wish to record our profound gratitude to God for the good Providence which has at last made it possible to have in our meetings ~~representations~~ ^{representatives} of the Board, in the persons of Mr. R. E. Speer, Sec'y of the Board, and his wife, and Rev. W.R. Richards, D.D., member of the Board of Directors of the same.

We are, indeed, deeply thankful for the cordial, frank and inspir-

ing way in which these brethren have met us; for the new ideas they have helped to infuse into the work; for the spiritual influences which they have set in motion; and for their aid in the, at least partial, solution of the difficult questions that this Conference considered.

At the same time, we sincerely regret the sudden separation of Dr. W. R. Richards, in the very midst of our deliberations, due to the announcement by telegram of the sudden sickness of his aged mother, and can only entrust him to the loving guidance of Him who hath borne our sorrows and known our griefs.

The happy results of our mutual Conference have only convinced us more profoundly of the large importance of such visits by accredited representatives of the Board, in that they may prove most potent factors in the development of a wise and united policy on the part of the Mission; and we now look forward with new hope and joy to the task that is entrusted into our hands - the evangelization of Mexico."

We went to Mexico sharing somewhat the prevalent despondency about the work in Roman Catholic lands, and not free from the feeling that the Oriental lands had superior claims. We are not now in any sense despondent about this work. It is a successful work. In the churches and in the homes, deceived doubtless at times by appearances, but we think seldom, we found a true Christian life, a life in advance of that of the Corinthian Church and with not a few ^{traits} trials which could well be transferred to our own churches. We looked back over the long martyr roll of the Mexican church and learned of the martyr spirit alive still, and wondered whether with the same antecedents and the same surround-

ings one generation would see us more advanced in Christian character. And though not blind to its imperfections and shortcomings, we desire to bear testimony to the effectiveness and stability of much of our Mexican work. Our hearts went out to the Mexican Christians. They went out to the little company of missionaries who in loneliness and often much discomfort, ^{faithfully and} uncomplainingly do their slow but priceless work. We are grateful to our gracious Lord for His loving mercy in bringing us safely home. We are grateful to Him for His goodness in giving us this opportunity through you to see the mission work and to know the missionary company in Mexico.

Respectfully submitted,
Wm. R. Richards
Robert E. Speer.

Elizabeth, New Jersey,
March 6th, 1894.

Recommendations on pages 37
6^v, 14^v, 17^v, 26^v, 32^v, 34^v, 36^v, 38^v
39^v, 41^v Great amount of material
Copies of ...
to ...

REPORT OF THE MEXICO COMMITTEE.

Your Committee to which, with Dr. Richards and the Council, were referred the report and recommendations of the Board's Delegation to the Mexico Mission, would respectfully report that they have carefully considered the matters presented by the Board's Delegation, and would recommend

I. With reference to the membership of our churches in Mexico: 1st, That the Board encourage the Mission in urging and requiring the native workers to keep clear, full, accurate and uniform records. 2d, That payment of salary to the native workers should in some unobjectionable way be conditioned on the receipt of regular reports to be submitted to the missionary under whose charge the native is working. 3d, That there should be uniformity of the form and conditions of entering the Church. 4th, That names should not be irregularly dropped from the rolls without regard to due form and process. In the necessary pruning of the rolls there should be a proper exercise of public discipline. 5th, That the Mission make constant and systematic effort to trace and hold moving church members.

II. With reference to self-support: 1st, That the Board heartily approve the efforts made in Zacatecas Presbytery. 2d, That the Board support the missionaries in Mexico Presbytery in bringing pressure to bear upon the churches of that Presbytery, to equal at least the efforts of the poorer churches of the North. 3d, That some arrangement should be made in each church by which the congregation

shall have an accurate knowledge of the amount and destination of its offerings.

III. That the Board approve of a conference of missionaries and the native workers, to be held apart from the meetings of the Presbyteries, either immediately afterward or immediately before, with no ecclesiastical purpose but for ~~the~~ spiritual stimulation and help, for instruction in practical work, and for deepening of spiritual life. That the expenses of this conference do not exceed \$500. gold, and that that amount be entered in the estimates for the ensuing year, and that Dr. Richards and Mr. Speer be authorized to prepare a letter for El Faro in accordance with the request of the Mission, to be addressed to the workers, and "embodying this and such suggestions as they consider wise and pertinent."

IV. With reference to day schools: (1st, That the people in behalf of whose children these schools are carried on be urged to pay something, though in their poverty it be little, toward the support of the school; that the Mission carefully enforce this recommendation and keep accurate records of the amounts contributed to be reported to the Board; and, second, that no schools be supported by the Board which do not receive the careful supervision of the missionaries; and, third, that some simple forms of Bible teaching be introduced into all these schools) in addition to the somewhat mechanical instruction now given in the catechism.

V. That the Board approve of the Mission's action in con-

tinuing the Committee appointed by the Board last year to investigate the matter of the Press, to exercise a general oversight and control, and would advise the appointment at each Mission Meeting of such a Committee which, with the control and oversight of the Press, should aim at providing the Mexico Mission with a more complete evangelical literature.

VI. That that portion of the report of the Delegation bearing on the question of property be referred with all the papers alluded to therein to the Finance Committee and the Treasurer for report, and that the question of a quit-claim deed from the heirs of Miss Melinda Rankin, to clear the title of the old property in Monterey sold by the Board, be referred to the Finance Committee and the Treasurer.

VII. That the Board approve the judgment of the Delegation deprecating the building of expensive churches above the needs and tastes of the people, and hold out no encouragement of its assistance in erecting any churches where the people themselves do not contribute a large portion of the expense.

VIII. That the question of a limit to the amount of freight and customs duties to be paid by the Board, in view of the excessive expense of the importation of goods into Mexico, be referred to the Finance Committee and the Council.

IX. That the Board suggest to the other missionary agencies at work in Mexico that they unite in recommending to the missionaries the holding of a general Missionary Conference for the discussion of important questions of missionary method and comity, and that the Coun-

cil be instructed to correspond with other missionary boards to this end.

X. That the Board express its warm approval of the spirit and purpose of the Mission, of the efforts it is making to solve the perplexing questions confronting it, and of the measures it has taken to this end.

XI. That a copy of this report and of the report of the Delegation be sent to the Mexico Mission.

Respectfully submitted,

Robert Espee

LETTER ADDRESSED
to the
MEXICO MISSION ANNUAL MEETING.
1896.

CABLE ADDRESS:
"INCULCATE," NEW YORK.
A. B. C. CODE, 4TH EDITION.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE.

POST OFFICE BOX F,
STATION O.

OFFICE OF SECRETARY.

New York,.....January.....10th.,.....1896.

To the Mexico Mission.

Dear Friends:-

At the meeting of the Board on Monday the question of sending a representative to the Mission Meeting in Zitacuaro was reconsidered, as I wrote to you it was likely to be, and in view of all the considerations,- especially the unexpected discovery that Dr. Gillespie, who had returned to the offices, must lay aside all his work for some weeks, if not for several months,- it was voted by the Board, with much regret, that no Commissioner could be sent to the Mission Meeting. In view of the special form which the reconsidered action had taken, this last action involves no little personal regret, although from the point of view of the necessary work here, it was wise and necessary. A personal visit having been rendered impossible at the present time, the only course remaining is to write to you as fully as possible those opinions which would have been expressed verbally at the meeting.

FIRST. As to Self-support.

You have already received copies of Dr. Nevius' book which was read at the meeting two years ago, and have been able to consider afresh the positions taken in that book. The clear recollection of them in the discussion of the question of self-support will be of great importance. Dr. Nevius himself would be far from maintaining that his

book is a perfect statement of complete missionary policy. It deals, however, with the central question, and by its main positions the Mission will doubtless be ready to stand, as the Board is. Partly to recall Dr. Nevius' views and partly to guard against an erroneous application of them in one or two directions, and also to state this whole question in its right proportions at the outset, I venture to quote at length from a letter of the Rev. A.G. Jones, of the English Baptist Mission in the Shantung Province. The letter itself vindicates its quotation.

"As to Dr. Nevius and his plans. As I understand that question, it is thus. In his early days Dr. Nevius was connected with the old-school mission fields where it was felt each station must have a foreign paid pastor or evangelist over it, but he became so disgusted with the working and effects of that system, that about 1876 he changed over to the other camp completely. Between 1876 and 1879 what happened in your Mission here was this, that, owing to famine relief work, stations sprang up so quickly as to dash all theory to pieces, and to make it imperative that the little communities of Christians must virtually be pastored by the leading brethren of their number or not at all. There was no supply of trained men to put in, and Dr. Nevius, on his principles, said 'No money for doing what you ought to do. Go on, do voluntarily, and act as Christian leaders.' Now this same cause,- scarcity of ready trained men,- operated all over your field. They could not have found sufficient, even if they would, at a year's notice; and somehow or other, (for what reason I don't know) the other evangelizing missionaries of your Mission came practically to do as Dr. Nevius

and we were doing -- perhaps using money to help in other ways, but, in contrast with the old fields, making the Christians do the brunt of the work that used to be done in consideration of foreign pay. I therefore regard that sentence in your letter as substantially true, that Dr. Nevius' 'system itself has been to a considerable extent adopted as the policy of the Mission.'

"I myself, from the first, was on these lines, and came to China with them in my head ready made, owing to ill savor of missions in India with the military, among whom I had cousins who were officers and who told me of it, they being themselves Christian men, yet suspicious of too much rice in the Church there.

"At first I was in perfect accord with Dr. Nevius on every point, but began gradually to find that we were parting company on one point. His ideas would practically lead, if unmodified in practice, to a Church without an educated ministry: and in this country, or indeed anywhere, I deem that to be inadmissible. I do not believe, the conditions being as they are here, that a single ignorant peasant-ministry would do for the Christian Church. You, in America, have had bodies who believed such was the best, and you know their present state. In England the so-called 'man-made' ministry has been inveighed against. Nevertheless such views have accomplished very little.

"How as to our own Mission. You ask me 'how far does your Mission strictly adhere to the old method at present?' I presume you mean the 'new method' now become old to us. In reply. We are still, with some modifications, practically on the new lines. We still find it practi-

cable to develop Church life without a foreign paid ministry. None of our pastors are foreign paid - all native. This is absolutely so. There is no pooling of our gifts with those of the native church. When we give it is nearly always for works of corporal charity, and outside of the church work and funds. We, as yet, have not got a full native paid man or pastor in every station, and have to be content with native paid pastors over a district of twenty stations or so; but in our newly started works we are all keeping the same thing in view, our organization being put together on this supposition, and providing for the work going through the various stages of organization from lower to higher, from being (a) under evangelists, through that of being (b) under partly remunerated elders (native paid), up to (y) fully remunerated pastors, as the goal.

"We all believe in an educated and well equipped ministry for our Christians here; and, though we would not go as far as some on that line, still we are on that side, not on the other.

"I began with the idea that the Chinese Christians could and would educate themselves, as did Dr. Nevius, but I soon came to see they were suffering a hardship and that we must aid them there. We still adhere to declining to aid them in building churches, etc., but we help schools freely.

"You will see thus that we have modified some, but still hold to the main issue. I began all this from a feeling - an instinct - but any such beginning must have much to learn.

"You ask me what plan we adopt in aiding churches and primary schools.

As to the churches, we do not aid them any, beyond giving them certain books free for evangelizing, and certain others (elementary) free for themselves.

"Schools we aid about three-fourths of the cost. They find house, books and the rest. Higher education, we expect the students to pay part of the cost of their board - all if they can. Hardly any of our higher students get their education free.

"I know people out here who will do absolutely nothing for their converts, except preach to them and at them, thus running the idea of self-support right into the ground; but the first thing is to do mission work - do what we came here for - and the next thing is to do it as self-supportingly as possible.- To make self-support the only thing is to ruin it. These are infant churches, and need the care, and nurture, and education of children - all they can't do for themselves - but nothing they can and therefore ought to do for themselves.

"Of recent years some points have come out into clearer notice than formerly.

"(1) The poverty of the field affects it. Shantung is a wretched and over populated country - money is scarce. It must not be compared with Samoa, that pays all the mission expenses and sends a surplus to London as well.

"(2) In the very interior of this question lies another one, - viz. If we must employ and help some natives for some purposes that the native Church could not be expected to pay for, what should be the standard of their remuneration? And the answer in the main must be

'Whatever they would get if in similar positions under the pay and control of their own people.' And not 'What we foreigners, with our ideas, deem right for them.' This point takes rank with any of the others; for, even if the church be self-supporting, but you have another over paid system yoked in double harness with it, what will happen is this: the Mission with its high pay will always be attracting to it and tempting or draining off (or tending to do so) the best ability of the poor Church; and in the Church, not only will there be a move foreignwards - i.e. missionwards - of brain and goodness, but, in addition, a spirit of discontent with what is taken to be the 'Yoke' of self-support imposed by those who act differently in another sphere - a thing very hard to justify to them indeed.

"(5) In fixing native church rates of pay ~~and~~ themselves, it is exceedingly important not to let them fix them too high, or the thing gets killed in another way - an affluent order of men for the ministry being nowhere a greater inconsistency than here.

"The only point I can see in your letter I have not expressly mentioned is the one of boarding schools. As a Mission we believe in boarding schools where necessary, only not to denationalize the children nor make the schooling a saving of the parents' purse.

"Religion has ever been by others placed before the Chinese as the affair of the taught and not as the affair of the teacher: why should Christianity be different? None of us here hold the Roman theory of the Church. All Chinese pay their teachers - never the teacher the scholar: why should we befool ourselves and ruin our prospects for the

sake of a small present gain?

"I hope you will excuse the length at which I have written; but to me this is a very dear question in the initiation and support of which good years and strength have gone."

Some of the views expressed in this letter will find their application further on. It makes clear, however, the definite end of missionary work, on which we all agree;- the establishment of self-supporting, self-governing, self-propagating churches. With this end defined, the problem would be easy if our work were just beginning. The realization of all three features of our defined object would be deferred or frustrated by the establishment of the system of foreign support of a native pastorate and native evangelization. It may not be amiss once again to summarize the evils of such support.

- (1) It attracts needy men and stimulates insincerity.
- (2) It cultivates a mercenary spirit and increases the number of mercenary Christians.
- (3) It tends to stop the voluntary work of unpaid agents.
- (4) It encourages the habit of dependence on foreigners and discourages the spirit of self-reliance.
- (5). It makes it difficult to judge between the true and false, whether as preachers or as church members.
- (6) It is probable that we, especially the inexperienced, will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the Native Church on a scale beyond the present or possible ability of the native Christians to maintain it.

(7) It tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives.

(8) It limits the work and conditions its extent by making it depend upon the necessarily limited supply of funds from abroad.

The case is clear against the system of foreign support, and there would be no danger of resorting to it in new work. The problem, however, is as to bringing a church where the system already prevails, to a self-supporting and scriptural basis. How is this to be done? Speaking generally, it may be replied, as in part it has been:

(1) By our general recognition, from the first, that this is both desirable and possible, and by persistently instilling into the minds of the converts, along with the Gospel, this thought: That they must extend the Gospel and support the Gospel, and that no money will be given them for doing what they ought to do themselves.

(2) By such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid and voluntary effort.

(3) By refraining from imposing upon the churches ecclesiastical organizations unsuited to them. The pastor should be demanded from within; not forced from without.

(4) By recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple deep truths well enforced rather than New Testament details, and on sincerity rather than exactness and definiteness.

(5) By recognizing the slowness of growth, by avoiding forcible,

precipitancy or impatience, or the ambitious desire to make things as they are in the American churches.

(6) By trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it. We must believe that God is working and will provide.

(7) By doing whatever is done on individuals well. Spend time on the important men and centres.

(8) By remembering that too little aid is far better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more.

This general answer must be supplemented, however, by a special and practical one. How is the actual amount of the money subsidy paid to the Mexican Church by the Mission to be reduced? It may be answered: "By giving proper notice as to the date after which all further payments to able-bodied men, capable of earning their own livelihood, shall cease. This is the heroic remedy, which Mr. Campbell has received permission from the Mission, - which was ratified by the Board at its last meeting, - to apply in the Michoacan field. The Rev. D. H. Lyon, of the Central China Mission, urges the same treatment in a paper presented by him to the last meeting of the Central China Mission, a copy of which I enclose. Mr. Lyon is not afraid of the results. "It is better," he declares, "to apply the remedy at once and withdraw all aid from churches with native pastors. The best way to cure the opium habitue is not by gradually decreasing the dose but by cut-

ting it off at once and forever. Some shrink from this heroic treatment for fear of losing our men. But suppose we do lose some. I do not think that the big boy who would run away rather than work to earn his living, would be of much use if he remained at home." This course of procedure is far better than listless indifference or timorous hesitancy, neither of which is to be feared in Mexico. And the Board would not be averse to its adoption wherever

(1) It works no injustice or inequity. In many places the adoption of such a sweeping course would work hardship and injustice. We are responsible for the dependence of many of these men upon the Mission funds. There are cases, doubtless, where some of them have been so trained as to be incompetent for other work and where such summary treatment of them would be unjust and productive of irritation and harm.

(2) Where the instantaneous cessation of mission subsidies would waken the people to activity and not paralyze them.

(3) Where the men affected are able to earn their own livelihood.

It may be questioned, however, whether the application of such stringent measures throughout all of Mexico and without reservation, would not work much evil. In the Michoacan field the circumstances are peculiar, and the Board will watch with great interest the developments of the movement; but the application of the same procedure elsewhere might, - we cannot say would, - work disaster. Dr. Navius' answer to the question, "What is the best way to get out of old ruts?" is worthy of special consideration in the present circumstances. "Long established relations should not be rudely severed, and the natives who

are more to be pitied more than blamed should be treated with sympathy and justice. In the case of competent and efficient pastors whose people are able and desirous to support them no change is required. Other pastors able and willing to 'endure hardness' might take the charge of several weak churches which combined would be able to give them a competent support. Pastors left without charge by this union of churches might be employed, if they have the requisite gifts, as evangelists, either in opening new fields not yet reached or in superintending weak and scattered companies of Christians who are under the immediate instruction of leaders or elders. Such evangelists, if thoroughly proved and tried, might be supported wholly by the mission or wholly by the native churches or by the two conjointly. Others specially suited for the purpose might supply the helpers and attendants required by the new plan as well as the old. These would be connected with and under the direction of the missionary, giving him needed assistance in receiving, entertaining and instructing guests and inquirers, in itinerating tours, and in the care and oversight of inquirers and new stations. Others unfitted by age or incapacity for active service might be retired on a pension and left to do what they can by voluntary labor as private Christians. Assistance might be given to others for two or three years in acquiring some trade or profession. One of the older missionaries in China, much interested in this question, has suggested the plan of furnishing to suitable men three years of theoretical and practical instruction in the science of medicine; thus putting within their reach a useful and honorable means of livelihood and then leaving them to them-

selves. By some such means as this men of the right stamp might have their influence for good greatly enhanced."

The Board's action of December 18th furnishes a starting point for the development of the policy of the Mexico Mission in this matter. That action provided that after May 1st, 1897, the Board would not pay more than four-fifths of the salary of a native pastor, this proportion to be the maximum, the Board feeling that in many cases churches are able to do much more than this, and relying upon the Mission to observe in this matter the suggestion already made regarding the wisdom of erring on the side of too little rather than of too much assistance. It should be stated that the payment of the Board is not to exceed four times the amount actually raised by the congregation. This is in many cases a different matter from the payment of four-fifths of the salary pledged. This action of the Board, moreover, is but the suggestion of a definite beginning. I am prepared to recommend, unless some better suggestion is made by the Mission at its meeting, that the Board should supplement its action by adding a provision reducing the proportion of pastors' salaries provided by it, at least ten per cent per year, thus bringing the whole church to a self-supporting basis at the end of ten years at the latest. It might be seriously questioned whether this is a sufficiently strong proposition. It was stated by Mr. Boyce, I think, at the meeting of the Mission last year, that in the Presbytery of Zacatecas there was a net gain during the preceding year of thirty-four per cent in self-support.

Perhaps the definite suggestions just made may be as advanced

as any that the Mission would feel it wise to adopt at its present meeting. In addition to them, however, it might not be amiss to suggest that the movement begun two years ago looking toward a reduction of the excessive salaries paid to helpers in proportion to what the people would ever be able to give, should not be dropped or weakened. We owe it to the native church to bring the church machinery as near as possible to their own real needs and to the form and grade which will enable them to provide for it themselves.

Two other suggestions may perhaps be made before leaving the question of self-support. One has reference to the new work which will be undertaken in the future. This should be projected from the beginning on a self-supporting basis, in accordance with the Mission's action, Minutes, Jan. '94, page 10; voted "That in opening new work the converts be encouraged and educated to carry on the work and conduct public worship in the absence of a regularly employed helper." After an experience *of* even more painful than yours, this is the conclusion to which the Missions in Persia came at their conference in '94, where a Committee presented a report, which was adopted, containing the following recommendations: "With regard to self-support, we recommend that when a little band of believers is gathered, that the one best suited to the duty be selected to act as leader, without giving up his ordinary occupation, if a lawful one; and that these groups of Christians be frequently visited for instruction and encouragement by a missionary or itinerant evangelist; and that for the time being they hold their religious services from house to house. That the duty of self-

support be kept prominently before the people, and a spirit of manly independence be carefully fostered from the very beginning. That the churches not strong in means and unable to support a highly educated pastor be urged to accept a man of more humble attainments, who is willing to live on the small support they may be able to afford him."

The Karen-Bassein Mission and Dr. Haegert's Mission among the Santhalls on the Khassi Hills in Bengal, not to speak of the apostolic missions, are proofs that it is possible to establish missionary Christianity on a self-supporting basis from the outset. The other suggestion is that the people of the Mexican churches should have this whole matter presented to them. Time enough is allowed to secure a full presentation throughout the whole field. It will require, doubtless, long and patient effort; but the course of training through which the native Christians have been passing in their journey away from self-support has lasted for one or two decades. Those days are past, however. The object in view is now defined clearly for us, and we may be confident that God will be with us in the effort to lead the native churches forward into their true and proper liberty. We would not overlook the work that can be done through the Presbyteries in hastening this day. Their co-operation should be secured, with that of all their members. Those of right spirit will see the reasonableness of the position of the Mission, and so little will be given by the congregations toward the support of those of bad spirit that they will probably feel constrained to withdraw under the application of the present policy, and to seek other work.

SECOND. As to the Theological Training School.

At the Mission Meeting last January the Mission adopted the following resolution: "That we open a Biblical Institute in the spring of 1897. That we open it in Zilacuaro, Michoacan. That the Biblical Institute shall have a Preparatory and Theological Department, with special attention to Biblical and practical training. That the Rev. E. Wallace be placed at the head of the Institute. That industrial training be made a feature of the Institute. That an appropriation of \$1000. gold for land, and \$500. gold for building material be asked for."

There can be no question as to the necessity of some such development in the near future. The long quotation from Mr. Jones' letter was made for the purpose of bringing this subject into its right relation with that which has just been discussed. Owing to peculiar circumstances a course has been pursued the last few years, altogether wise but none the less abnormal. A Church which provides thorough and careful training for its young women in two large boarding schools, and does nothing to train its young men, whether as teachers, evangelists or pastors, will develop into a very ill-balanced Church. It may be that for several years there will be no great demand for new men on the part of the native churches. This is a transition stage, however. There is sure to be a need in the future which can be met only by a proper institution for the training of young men for Christian service. The mission work in Mexico is beginning, not ending. Compared with most mission fields the country is rich, and the native churches will be able to support their own pastors and evangelists without difficulty;

and if the Spirit of God is in the work, in large numbers.

The date suggested by the Mission for the opening of the school allows abundance of time for the formation of proper plans for its work. The Mission will probably consider afresh at the present meeting the questions of location and management. No exception is taken, however, to the conclusions of the last Mission Meeting, as to both of these. The Mission should draft at the present Meeting a plan for the institution. I should like to suggest the following points:

(1) The school should be projected on an inexpensive scale. The appropriations for the Mexico Mission are large, and would be increased by the addition of new missionaries if they are sent. It would be desirable not to add another expensive form of work.

(2) It should be on an industrial or semi-industrial basis, fitting the men for the work which they ought to do as leaders of the people. Moreover, in this way, the school may be made in part self-supporting. Whatever industries are introduced should be indigenous. This part of the school's work should not increase the dependence of the young men upon the Mission; it should increase their independence.

(3) Ought not the students at this school to be expected to provide their own traveling expenses to and from the school. Students in our own country have walked to college. Would it be expecting too much that the kind of men who are wanted in this school should do the same if they could not get to it otherwise?

(4) No student should be taken who cannot pay something, in money, produce or work. In Laos the scholars are expected to pay or to have

their parents pay in their behalf, a certain measure of rice. No clothes should be paid for, and it would be desirable, also, that the boys should earn their own books.

(5) Here again the principle of too little rather than too much assistance should be observed. It is always easier to recede in the direction of liberality. It goes without saying that no student should be encouraged to look forward to mission employment.

(6) The course of training should be simple, Biblical, practical, while yet preparing the students for whatever intellectual demands will be made upon them. All students do not need to be prepared, however, for the highest grade of work. Some can need to be so prepared, but they can be selected and the others should determine the grade of the school. The practical training ought, of course, to be so shaped as to fit the men for the exact conditions of their work. They will need to be leaders of a self-supporting church, and whatever corresponds to the instruction in homiletics and pastoral theology given in our theological seminaries here, should train them for the kind of church activity which will be needed.

(7) If the recommendation of the last Mission Meeting, "That missionaries and Mexican workers seek out and train young men for the Christian work," has been carried out at all, there will probably be some candidates for admission to the Training School whenever it is opened. It would seem to be desirable to be careful in the selection of students, and not to be in haste to gather a large number. Boys whose families are living and in the Church are much to be preferred to

orphans. The influence of the former is wider, and they are not so apt to degenerate into dependents.

All this is suggestive rather than final, and is offered for the consideration of the Mission in its planning for the Training School. The most necessary suggestion is that the plan be not too ambitious. It would be better to start with two or three or four boys, with practically no outlay, and work toward a satisfactory institution, than to attempt to develop one on paper involving too large plans at the outset and a great expenditure of money.

THIRD. As to Reinforcements and Supervision.

It is a matter of constant surprise that with such a small force the Mexico Mission has been able to accomplish so much. It is not a matter of surprise that evil consequences have come from an insufficiency of workers. It cannot be hoped that as many new workers will be sent as were asked for by the last Mission Meeting, but I think you can rely on having two new men. Someone must be sent to be associated with Mr. Wallace in the work of the Zacatecas field, especially since Anaya's transfer to Monterrey. If Mr. Will Wallace is located at Zitacuaro either in the near or distant future, another man will be needed in ^{the} Guerrero field. The needs of the Jalapa, Vera Cruz and Merida fields are not overlooked, and it could be wished that three or four new men could be sent; but it will be wisest for the Mission to shape its work rather in the expectation of receiving only two new men. As to supervision, it is only giving expression to the mind of the Mission to say that this is still a supreme need, and that the Mission

force should be in numbers and assignment of work able to exercise thorough supervision over the whole field.

FOURTH. As to Various Economies.

(1) Two years ago the Mission decided "that no part of mission funds should be expended in lighting or care of any place of worship, or for wages of any servants or attendants employed by men engaged in evangelistic work." This recommendation was to go into effect, at the latest, by May 1st, '94. It seems not to have been possible to put it into force so soon, as in four cases at least the appropriations for the current year show the employment of attendants. Would it be possible to lay upon the native churches the responsibility of meeting further the expenses of the work? Could not the native churches or native ministers pay a larger proportion of the expenses to Presbytery? If not, is it desirable to hold the Presbyteries, in view of their great expensiveness, as frequently as they have been held?

(2) Buildings. The rents paid for churches and chapels aggregate a very large sum. As Mr. Jones states, in the English Baptist Mission in Shantung, places of worship are provided by the native Christians. Could this not be done to a greater extent in Mexico? Are there not some places where rented quarters could be given up, if the people are unable to provide their rental, and the meetings held in the houses of believers?

(3) In view of the burdens which will be involved in assuming a measure of self-support after a long atrophy of the sense of financial obligation, it may be expecting too much that the people

should provide for the repairs and taxes on churches and chapels which are not rented but are owned by the Mission. Would it not be desirable that in the future property for church use should be purchased not by the Mission but by the people themselves? It may be desirable now and then to render assistance, but never again such as was given in the case of the church at San Luis Potosi; and it might be questioned whether the aid rendered at Monterey was not too liberal. Wherever the Mission or the Board owns the property, the people will have no sense of ownership and therefore no feeling of responsibility for the care of the property, for the payment of taxes, or the making of repairs.

(4). If the people themselves erected their churches, there would be no likelihood of their erection on the foreign plan or scale of expense. It is possible to err on the side of native magnificence, as in the case of our property at Zacatecas, or on the side of foreign expensiveness, as in the case of the Southern Baptist Church at Zacatecas. This may be as good a place as any to state that the Board would heartily approve of a proper sale of the Zacatecas property, and would be glad to have a recommendation from the Mission as to the wisest use of the proceeds of the sale if it can be satisfactorily made.

(5) The appropriation sheets show a large number of appropriations for the rent of residences for native preachers. Such an allowance for rent is undoubtedly an equivalent to a salary payment; and it would be a fair question as to whether or not the rule of the Board, recently adopted, with reference to the four-fifths payment of the salary pledged and contributed to a native preacher, ought not to

be applied to the salary plus the rent. This was not the Board's idea and it does not desire to press too far or too hard at the outset in this matter. But it would suggest the advisability of counting the rent and the salary together as constituting the real salary paid to a native preacher. The paper read by Mr. Campbell at the Mission Meeting two years ago pointed out that not only were many native preachers receiving more than even the wealthiest of their church members, but in some cases were receiving more than a large proportion of the congregation put together. When, however, the large amounts paid for rent are taken into consideration also, the case is made even less favorable. In throwing responsibility for a larger proportion of the pastor's salary upon the church, would it not be well also to throw upon the pastor himself the responsibility for meeting an increasing portion of his house rent?

(6) Has the time arrived when some share in the expense of their education should be borne by the girls at the Saltillo and Mexico City Boarding Schools? There seems to be a much larger demand for places in these schools than there are places. The Mission has been able, accordingly, to select more carefully. Might it not be well to make the ability to pay in some slight part at least, one of the determining elements in this selection? The house work is already done by the girls, so that possibly there are no ways in which they could help to pay their own way. Some such ways may, however, suggest themselves to you. Do they come from families so poor as to be unable to contribute anything toward their training?

It is to be hoped that these questions regarding possible economies will not be misunderstood. The Mission is carrying a heavy burden of work and responsibility, and the Board will not be unduly eager to undo in several years what has come as the result of many.

FIFTH. As to the Press, and Headquarters in Mexico City.

It is to be hoped that the poor Press itself, which has for so many years been a wanderer, and the questions as to its management and use and the Board's policy regarding it, may at last be settled. All the reports indicate greater satisfaction than ever with its work, and the Mission will doubtless be ready at this meeting to make some suggestions either in line with or as modifications of past recommendations and the report of the Press Committee made as a result of its meeting in Mexico City last April. I would only ask some questions, answers to which will doubtless emerge in the discussion of the subject.

(1) Can the expenses of the Press be yet further reduced? In '93-4 it cost, excluding any missionary time given to it and any rent or taxes, \$5760. gold, according to the appropriations. In '94-5 it cost, excluding rent and taxes, according to the appropriations, \$4392. gold. The current fiscal year the appropriations, again excluding rent and taxes, except stamps (if any other tax than this is chargeable to the Press) about \$4000. gold. This reduction in cost from year to year is not as great as would seem at first sight, because of the constant appreciation during the last few years of the value of gold. Cannot there be further saving by the reduction of the expenses of the Press?

(2) Cannot "El Faro" be made more nearly self-supporting? In Chili, where we have no press, our total expenses last year for the "Heraldo", the Mission paper, tracts, advertising and other printing, was about \$900. gold.

(3) Is there possibility of other receipts than El Faro subscriptions?

(4) Inquiries are still made as to the possibility of having our printing done elsewhere, and giving up our own press. This is the way all the printing of the Chili Mission is done. I do not forget that was said on this subject in the report which Dr. Richards and I presented to the Board; but the inquiry receives special point now from the fact that the Methodist Missions in China have appealed to the Methodist Mission Society here to establish a large Methodist Press in Shanghai. We have already the greatest mission printing establishment in China, in Shanghai, which could not fail to be affected by the establishment of a Methodist press; and we have suggested to the Methodists the possibility of some application in this case of the principles of mission unity and co-operation. It has been asked whether a similar application of these principles in Mexico might not wisely result in an adjustment in Mexico City, opposite and yet analogous to that which we are suggesting in Shanghai. Has such a question been given thorough investigation?

(5) The question of the Press is associated with the question of Mission Headquarters in Mexico City. The proposition made by the Press Committee in its report already alluded to, is a rather formidable one,

though not unreasonable, in view of the conditions. During the last few years the Board has been unable to do very much in the acquisition of new property; and although its financial condition seems to be improving, it is very doubtful whether it would be able to consider so great a proposition at the present time. The difficulties inherent in our present property-less condition in Mexico City are appreciated, and undoubtedly the Board will do whatever it is able, to put the work on the best basis as soon as it is satisfied as to what the best basis is. In order that it might be helped in the formation of its judgment, it might be well for the Mission to consider the following questions, some of which may perhaps be dismissed briefly,- all of which have in some form or other been before the Mission before:

(a) Is it best to retain the Press in Mexico City? Several years ago it was suggested that by combining the Press with the Training School the work might be done in some measure at least, by the boys, who might in this way also assist in paying their own expenses and be benefitted by this form of industrial work. If the Training School is located at Zitacuaro, would the remoteness of the place and its distance from the railroad so affect the price of paper and the mailing facilities,-if, indeed, the press machinery could be transported thither without great difficulty,- as to make it chimerical to consider the location of the Press, also, at Zitacuaro.

(b) If this suggestion is impracticable, the question arises as to the possibility of having our printing done at some other establishment; either the Methodist, or some news paper office. Part of this question

has been already suggested.

(c) If it is plainly best to retain the press establishment and to keep it in Mexico City, the question of its location, of its relation to the other needs for new property, and the outlay involved, should receive consideration. The Minutes of the last Mission Meeting contain a report of the Committee on Resolutions, giving six reasons for moving the Mexico City Girls' School to some other place. Having looked over the Minutes several times and failed to find any report of Mission action in the matter, it is supposed that no action was deemed wise, or that it was deferred for consideration until the meeting of this year. It is a most important question calling for most careful consideration before advising any such radical action as that which was proposed. If it should seem best to take it, however, the Board would not hesitate to do so. But it would not be ready to take such a step without very much more careful deliberation than it has as yet given to the question. The suggestion of the Committee on Resolutions, however, raises several questions. If it is best to move the school, would not the present school property be ample for purposes of a Mission headquarters in Mexico City? Would this be the best use to make of it? In case it should seem best for the Girls' School to remain where it is,- and perhaps this is the safest assumption,- would it be better to look forward to the location of the headquarters desired in the city proper or in one of the suburbs? Several years ago the Board was earnestly urged to acquire property in Coyocacan and establish such headquarters there. The property proposed was that of Mr. Smith.

(6) Is the present adjustment of the force in connection with the superintendency of the Press, the editorial work and the treasurership, the most economical? Could all three of these functions be combined in one man? Would it be wise to have them so combined, or is it better to divide them?

SIXTH. As to Schools.

Nothing further need be said, probably, with reference to the Theological Training School and the Girls' Schools. A few words may, perhaps, be added with reference to day schools, merely to repeat the recommendations made in the report of the Deputation to Mexico, which were afterwards adopted by the Board. "First, that the people in behalf of whose children these schools are carried on be urged to pay something, though in their poverty it be little, toward the support of the school; that the Mission carefully enforce this recommendation and keep accurate records of the amounts contributed to be reported to the Board; and, second, that no schools be supported by the Board which do not receive the careful supervision of the missionaries; and, third, that some simple forms of Bible teaching be introduced into all these schools."

The Finance Committee of the Board has not yet considered the probable limit of the appropriations for the coming year. It cannot, therefore, be foretold how much, if any, reduction it may be necessary to make on the appropriations of last year. There is no likelihood, however, that the appropriations will be in excess of those of last

year, and it would be best for the Mission in conference to plan the work for the year so as not to be too much hampered and incumbered by unusual reductions, against which we hope and trust, need to be made.

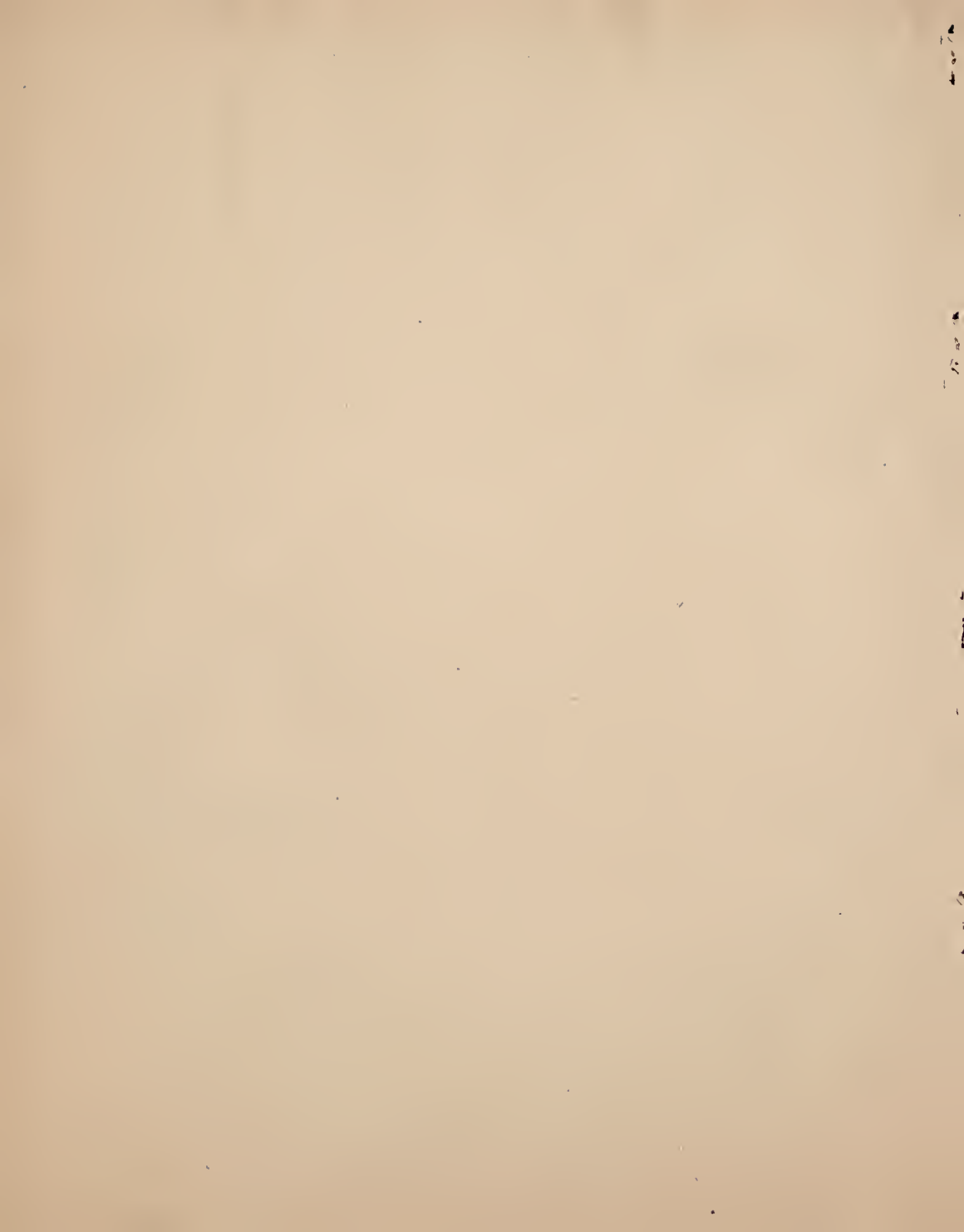
The Board will do the best it can for the Mission and its work. It appreciates thoroughly the seriousness of the problems with which the Mission is called upon to deal. It has only warmest sympathy with the Mission in its efforts to work out these problems to a successful solution. It is anxious to co-operate in every way; to have from the Mission the frankest expressions of its opinions. It is desirous of assuming all its proper responsibilities, and hopes to be able to contribute toward the solution of the problems of the Mission and not to lay the full responsibility for these perplexities and the discovery of the wisest issue from them upon you.

In the hope of helping in some way toward the right development of the work this letter has been written. Its suggestions are not to be regarded as closing the discussion in any case, and ought not to be allowed to prejudice the hearing given to any views which may be expressed adverse to those set forth here. Dr. Richards and I would be only too glad to be present at the meeting to share in the discussions and the conclusions reached, if it were possible. In the absence of this possibility, however, we send greetings of warmest affection to you all, and pray that the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, may make each one of us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord.

This same mail carries to Mr. Woods, as Secretary of the Mission, a little book entitled "The Spirit-Filled Life." The first copy was sent here by one of the missionaries in India. Other missionaries in the same land have written of the great blessing that it has been to them. In the prayer that either by a public reading of it, if that should seem best, or by the personal reading of it on the part of those who may have the inclination, it may bring to you all the blessing of a yet deeper experience of the abundant, the Spirit-filled life, - the life that is hid with Christ in God, - I am, with warm regards,

Your sincere friend,

I have read Mr. Spurr's letter and ^{heartily} ~~entirely~~ approve of its recommendations. I desire to add my own affectionate greetings to you each and all.



REPORT OF ROBERT E. SPEER

VISIT TO MEXICO

JANUARY 1907

Ref. Mexico 1907

In accord with Dr. Land's recommendation, the request of the Mexico Mission, and the authorization of the Board, I left Philadelphia Jan. 14th to attend the annual meeting of the Mission in Mexico City. I went down by way of the Mexican Central Railroad in order to pass through Torreon, which has grown rapidly since Dr. Richards and I were there thirteen years ago, and where Dr. Wallace and Mrs. Campbell have been working with great energy and wisdom to overcome hindrances to the cause both without and within the Church. Going by this route involved some delay, as trains on the Central Railroad are from four to twenty-four hours late, but it enabled me to talk with some of the Mexican ministers, to meet at Torreon the Chinese doctor and capitalist, Dr. Linn, who in addition to being the best doctor in Torreon and a bank president and a large real estate dealer and an investor in many lines, is also an earnest member of our church, and has offered to the Mission a tract of some 235 acres of irrigable land for an industrial school. I might add that the Chinese are very numerous and active in Mexico. Along the Mexican Central Road and in the cities they have developed the restaurant business extensively and they have entered other industries. They have injured no one, however; and the fact that their presence in Mexico with no exclusion laws has wrought no harm, and that they have not come there in relatively greater numbers than to the United States, would seem to show how fictitious is the scare which has been worked up in our country regarding Chinese immigration.

My special reason, however, for taking the eastern route into Mexico was that I might visit Aguas Calientes, where the Cumberland Church has been carrying on its work in Mexico. I spent a Sunday there, staying with Dr. Petron, of our own Mission, who makes his headquarters in Aguas Calientes and exercises itinerating supervision over the southern Huastecas field. The Cumberland Church has five missionaries at Aguas Calientes, a man and his wife and three single women. They are a very choice company, far above the average, and are equal to

our most effective missionaries. Mr. Malloy is an earnest man of evangelistic spirit and energy who has carried on work for the large American population in Aguas Calientes, which has given liberally toward his support; and Miss Turner, Miss Spencer, and Miss Taylor have developed an excellent boarding school for girls and a day-school for English-speaking children, and impressed me as unusually choice women. In addition to the public meetings, I held a conference with the Cumberland Mission, and with Mr. and Mrs. Petran and Dr. Wallace, Miss Campbell and Miss Cathcart, who had accompanied me from Torreon.

We went on the next day to Mexico City, and the Mission meeting opened in the evening. The problems before the Mission were of the kind that no mere administrative adjustment can ever settle. They called, instead, for personal reconciliation, for the substitution of love and humble-mindedness for uncharitableness and pride of opinion, for unity instead of dissension.

No business was taken up, accordingly, until Tuesday afternoon, and the preliminary session was devoted entirely to spiritual conference and prayer. Happily, the Spirit of God was victorious; not an angry or unkind word was spoken in the Mission meeting. The most difficult problems were considered and the plainest things were said, but there was no triumph, even momentarily, of the spirit of evil. Tears were shed, and forgiveness was asked and given; and though some radical things were done, as my report will indicate, the spirit of love really prevailed. Human nature is powerfully stubborn, and I exacted no useless pledge of perpetual peace from the Mission, but they all realize how much better it is for brethren to dwell together in unity than to bite and to devour one another.

There are many points which can come up naturally in the regular course of business, and I shall report now only on those matters of immediate urgency which were the occasion of my going.

I. MEXICO CITY GIRLS' SCHOOL.

The first matter taken up with the Mission was the question of the Mexico City Girls'

Mexico City Girls' School. In the examination of Mr. Scoble accounts in September, it was found that the school had at that time expended its entire appropriation for the fiscal year. It was accordingly closed, and the question of its reopening left to the Mission meeting. This was not the first occasion of dissatisfaction on the Mission's part with the financial management of the school. It had been carrying a deficit for some time, and has never under Miss Browning's management approached even at a distance the efficient and economical administration of the Saltillo Girls' School. Furthermore, the general work of the school has not been satisfactory either to the Mission or to the Mexican ministers. It was necessary, therefore, to treat the whole problem radically. Was it advisable to reopen the school? If so, when, by what financial adjustment, under what management, and on what general policy for the future? Without going into needless detail, it will suffice to report the decisions reached.

(1). First of all, however, I would say that I think Miss Browning should not return to the Mission. She is now in the United States, having come here with her mother and sister, who have been living with her, without paying rent, in the Girls' School building, her sister being a teacher of painting in Mexico City. This matter did not come directly before the Mission. I knew that if it were allowed to do so, there would be a miserable controversy, not because the members of the Mission think that Miss Browning is a valuable missionary, but because of feelings of loyalty to Miss Browning on the part of some, and less worthy feelings on the part of others. I was, moreover, clear in my own mind that Miss Browning should withdraw. For at least four years, I have felt that at the first good opportunity she should be asked to resign. She has not been a satisfactory missionary, and she has given neither her heart nor her full service nor her strength to the school. I reported this judgment to the Council before leaving. A long conference with Miss Browning a few days before leaving confirmed it, and Dr. and Mrs. Halsey and Mr. and Mrs. Hand, all of whom have visited Miss Browning in the school, are in accord with it. I recommend,

accordingly, that Miss Browning do not return to the Mission.

(2). If this issue had not been removed, I doubt whether any harmonious agreement could have been reached regarding the Girls' School. I had no authority to tell the Mission that Miss Browning was not coming back, but I suggested that the Mission consider the question of the school on its merits, apart from any question of its staff of missionary teachers, and then that it consider what it would do in the event that Miss Browning should not come back. The Mission voted unanimously, accordingly, for the continuance and speedy reopening of the school. After a long discussion, it worked out a plan by which, if the Board will make the usual offer for the school for the year 1907-08, and allow \$800. Mex. of it to be available for the last two months of the year 1906-07, the Mission will guarantee to open the school March 1st and continue it until the end of the fiscal year, Apr 30, 1908, without deficit at that time. I recommend that this be done.

(3). If Miss Browning does not come back, Miss McDermid is to take charge of the school, and Miss Cathcart is to be transferred from Saltillo to be associated with her, and Mrs. Campbell is to be placed at Saltillo with Miss Wheeler. This will be a better adjustment of personal compatibilities, and will provide for Miss Wheeler's furlough this year.

(4). The Mission reapproved the judgment reached several years ago, and then withdrawn, favorable to the removal of the school to the land acquired by an appropriation of the Board for this purpose, in Coyoacan, and asked permission of the Board to solicit funds for the construction of a suitable building, to cost \$40,000. Mex., the school to continue in its present quarters until new buildings are provided. Inasmuch as the removal is more desirable now than when the Board approved of it several years ago, and as the raising of the money specially will leave for the Board's disposition the present property estimated by Mr. Von Metzler, in an estimate submitted herewith, to be worth \$86,000., I recommend that this request of the Mission be granted.

11. COLLEGE & THEOLOGICAL SEMINARY.

The unanimous solution of the Girls' School problems prepared the way for the yet more difficult problem of the College and Theological Seminary at Coyoacan. Here the matter at issue was believed by the parties at variance to be a matter of principle, and there was a deadlock. Worse than this, the atmosphere had been poisoned by charges of wilful and stubborn insubordination to the plain actions of the Mission on one side, and of personal ambition, underhand scheming, and malicious trickery on the other side. For my own part, I believe that both sides were striving for what they thought was right, and that neither side meant to do anything that was not fair or just. The issue of principle between the two sides was simply this. The Mission has for years desired to divide the course in the theological training schools so as to give a preliminary preparatory or collegiate course to the ill-trained and uncultured boys who come up to it, following this with a more distinctly theological course, though retaining a permeating element of simple Biblical instruction in the collegiate years. Dr. Miller, on the other hand, has contended for a sort of Bible institute, giving a larger number of boys a shorter general course characterized from the outset by a preponderance of theological studies. The native church, while devoted to Dr. Miller personally because of his singularly pure and winning character, still earnestly approves of the Mission's policy. This naked question of principle has of course become encrusted and pervaded with all sorts of personal elements and subordinate issues, and issues also such as the question of discipline in the school, scarcely subordinate to the main issue. Dr. Miller stood his ground so resolutely that the Mission Committee on the College & Seminary grew desperate. The Committee was resolved that at whatever cost the will of the Mission and the Native Church must be done, and Dr. Miller was convinced that he could not work longer with men in whose methods he had lost confidence. Accordingly, at the first devotional meeting, before any matters of business had been brought up,

he handed me a letter, which proved to be his resignation, as a missionary, (see Paper A). Day and night I strove with every argument and proper entreaty to bring about an agreement, talking with each missionary individually, then with those who seemed capable of harmonization in groups, then with all the men of the Mission apart from Dr. Miller, then with the whole Mission together. The last meeting was sufficiently affecting. The different individuals who had previously gone to one another individually and reached a reconciliation, arose before the whole Mission and acknowledged whatever there was to be acknowledged, and asked and gave forgiveness. It seemed that at last an adjustment could be reached. By unanimous vote, Mr. William Wallace, who is trusted and loved of all the Mission, was placed at the head of the institution, and Dr. Boyce offered to give up his field to Dr. Miller and to go anywhere that the Mission might send him, even to the hard and isolated station of Chilpancingo. I think that if it had not been family circumstances, Dr. Miller would have accepted this, or one other arrangement that was proposed, but Mrs. Miller is in frail health. She has felt strongly ~~back~~ about the difficulty in the Mission and the course of those opposed to her husband, and her mind and heart have been set on leaving Mexico. Every argument and plea which I could suggest were unavailing, and I see no other course than the acceptance of Dr. Miller's resignation. The Mission unanimously pled with him to withdraw it, for all love him and desire him to stay in Mexico: but his purpose is resolute, as resolute in this as in other things. He agreed to remain awhile to complete some of his evangelistic work and to induct Mr. Wallace into his office, and to smooth things out with the Native Church, in which there are possibilities of division like those in the Mission. I recommend, accordingly, with deep regret, the acceptance of Dr. Miller's resignation, with the earnest hope that he may some day be able to return to the work in Mexico, and I recommend that Mrs. Miller and the children be allowed to return, at the Board's expense, at once to the United States.

the resignation of Dr. & Mrs. Miller to take effect July 1st, unless Dr. Miller is able to stay until a later date; the full field salary to be continued until that time, with the retiring allowance at the date of his resignation equivalent to three months' home allowance.

III. MR. SEMPLE'S DEFEALCATION.

The third matter taken up with the Mission was Mr. Semple's defalcation, and the intolerable financial methods which have been followed by the Mission. I am unable to speak of these with the same leniency with which Mr. Hand has most charitably referred to them, and I so told the Mission, stating that the general policy of the missionaries individually, and of the Mission as a whole, differed from Mr. Semple's conduct, at least in its early stages, not in quality but only in degree, and in the strength of the moral checks which they possessed and Mr. Semple lacked, and which kept essentially vicious principles from attaining with them their logical development. I urged on them that there could be no palliation or excuse whatever which a man dared admit to himself for taking one dollar of another man's money--in this case the sacred trust funds of the Church. My explanation of Mr. Semple's course is, that he is a man of tepid spirit, of sluggish ethical sense, and of imitative and torpid intellectual movement; inexact and easy-going, and with imperfect faculties of memory and attention, a mediocre and ductile and chimerically hopeful man; and that the fact that so many were banking with the Board's money obscured to him the wrong of such actions, or would have obscured it if there had been any likelihood of his seeing it. Then, he was led gradually on in his dream of wealth just ahead, which would enable him to recoupe the Board. When the crash came, in a blind and stupid way he lied and endeavored to conceal the facts. I do not believe that he is bad and intended to commit a crime; and while it seems inconceivable that he should not know what has become of the money he took, barring what went into the cement plant, I am inclined to believe him. No evidence, save the cash shortage, can be found of his having actually appropriated more than the money put into the cement business,

and I confess that I shall not be surprised if discoveries are made accounting for some of the shortage in other ways.

I had two interviews with him and Mrs. Semple, one lasting an entire evening. I also saw him on three other occasions. I talked the matter over fully with Mr. Webb and Mr. Wilson, whom Mr. Hand met, and we spent a whole day in the Mission meeting over the questions involved. I shall speak, first, of those relating to Mr. Semple and the Board's further course with reference to him; and, secondly, of facts relating to the Board and the Mission.

(1). Mr. Webb has re-audited Mr. Semple's books, and I submit herewith his report, which confirms the results reported by Mr. Hand. (See Paper B). Some further work on the accounts, however, increases the sum of the total loss. Mr. Vanderbilt's report as Mission Treasurer, which is submitted herewith (See Paper C) shows the loss as of December 31st to be, \$25,502.29 Mex. To this should be added, however, the \$2,000. Mex. representing the draft of \$1,000. gold sent to Dr. Boyce by Mr. S. D. Hattison, of Pittsburg, and which Dr. Boyce endorsed and sent to Mr. Semple, who cashed it. This was a dead loss; and as the money never passed through the Board's hands, it is a fair question whether the Board should be obliged to accept this loss. As the accounts now stand, this amount is credited on the books to the Seminary Building Fund. If it were not so credited, that account would stand charged with \$2,000. Mex., of which it is now relieved. On the other hand, the above deficit includes a debt of \$1,103.39 Mex., which the American congregation acknowledges. So that the loss chargeable to Mr. Semple on December 31st is, \$26,398.90. Mex.

The most important question with reference to Mr. Semple appears to be the question of the Board's attitude in the matter of his prosecution. Ever since the knowledge of Mr. Semple's wrong doing reached the Board, I have thought on this question, and I have come to the conviction that it is not wise for the Board to prosecute him, and for these reasons: (1). I do not believe that the Board's duty to Society calls for Mr. Semple's imprisonment. The end of punishment

is the protection of the health of society and the reformation of the offender. I cannot see that the health of society in this case may not be better protected by other means. (2). I believe that punishment would do more to injure than to redeem Mr. Semple. I think he is truly penitent, as my conversations with him and the following letter, which he came down to the train early in the morning as I was leaving and gave me to give to the Board, convince me.

Coyocacan, D.F., Jan. 29th 1907.

To the Board of Foreign Missions of the
Presbyterian Church,
156 Fifth Ave., N.Y.

Gentlemen:-

I am taking advantage of Mr. Speer's return to New York to write to you to express to you the deep horror that I feel and have felt at the terrible wrong of which I have been guilty.

My two letters to Mr. Speer should have conveyed, what they did not, something of the remorse that fills my heart and mind as there comes to me the thought of what I have done. The thought of it all has not been, is never absent, from me; if remorse is part of the punishment of hell, then these last months have certainly revealed to me something of the penalty suffered by those who are to be shut out from God's presence. The experience I have gone through is a terrible one and almost unsettling to the reason, and sometimes I wonder how I am going to bear the threshings of conscience that this Judas-like act has brought with it.

I have been unfaithful to trust that was more than an ordinary one, and the betrayal of holy interests stands before me day and night and accuses me, and it is only the knowledge of the fact that the blood of Jesus Christ is sufficient to blot out my sins and to provide pardon-- only the knowledge of this fact enables me to face again the duties of life. The principal duty of my life will be to work to restore what is gone, and whether here in Mexico or in the United States this great obligation will ever be before me.

I do realize my position, and if these few rambling words should not seem to indicate my great sorrow for my sin, believe me when I say that that sorrow and anguish for my terrible sin are surely there. May none of you or yours ever know the depths of misery to which I have fallen, or know anything of the shame and ruin I have brought on those nearest to me. Apart from all this and overshadowing it all is the thought of my unfaithfulness and the great hurt that my course of conduct has brought on the work in Mexico, and the distress occasioned to the Board in New York. It is all too terrible for words.

In great anguish and distress,
H.
(signed) Walter Semple.

I do not see that it would be just to subject him alone to such punishment for a course of action into which I think the general financial

practices of the Mission helped to educate him. (4). A prosecution would do more harm to the cause than good. It would bring to light, inevitably and properly, the whole financial story of the Mexico Mission for some years as furnishing so far an explanation, if not exculpation, of Mr. Semple's course.

(5). If the Board were in duty bound to prosecute, for the sake of society at large and for the criminal's sake, it ought to do so without regard to the consequences to Mr. Semple's family; but believing that no principle of right demands Mr. Semple's prosecution, I think we are not only entitled, but bound to consider the family at home and his wife and children. As I was talking with Mr. and Mrs. Semple in the simple little house into which they have moved, their little one, a year old baby, creéd out from its crib, and Mrs. Semple went in to it. She is a truly lovely woman, and I do not believe in bringing on her and on her two little girls the infamy of her husband's imprisonment. I submit herewith some letters from Mr. Semple's aged mother, and I would read in full to the Board the following letter from his wife, received in Mexico City:

Coyoacan, D.F., Mexico, Jan. 25, 1907.

My dear Mr. Spear:-

It seems to me that I did not say all I wanted to the other evening, and so I am writing to you.

If I appeared reluctant to attend the devotional meeting of which you spoke, it was for two reasons, aside from that of leaving the children with the servants. I did not ~~know~~ know how Walter might feel about going, and--I feared that I might not be able to control my feelings at such a meeting--it would bring back the old, happy days when we were all at Mission meetings together--almost like one big family--and I felt sure that I should break down, for I am tired these days and cannot exercise the self control of former times. But whether I give way to my feelings or not, I think we ought to try to be there if a meeting be arranged for--it is very kind of you all to want us.

I fear I may have given a wrong impression when we were speaking of the members of the Mission. I did not mean to imply that they were not generally friendly to me. All the women whom I have seen since this terrible affair became known, and Mrs. Williams also, whom I have not seen, have shown themselves to be my friends; and two, at least, of the men, have proven themselves friends indeed to Walter. And he needs friends at this time, more than anyone realizes. The thought of his sin is ever present with him, night and day. I am only afraid he may break down under it all, or that his mind may

give way. That he suffers because of having sinned this way, only our Heavenly Father and Walter himself knows:

We are praying that God may spare our lives and grant us health and strength that we may work and pay back to the Board every dollar with interest--everything. That is our only idea.

In Mother Seemple's last letter she wants me to ask for mercy for Walter for the sake of our little children and for my own sake; that the members of the Board may be merciful to him and give him a chance to earn food and shelter for us, and that they may give him the benefit of every doubt--and I add, what I know she also wants, that they may give him an opportunity to make restitution to them.

I do plead for mercy for the sake of our little ones--little Margaret and little Jean, for, be the Board as merciful as it may, there is a dread in my heart that amounts to a certainty, that sooner or later the knowledge of this will come to them; possibly when every prospect is bright before them for useful, happy lives, then will come this to blight their whole future. This to me is one of the hardest things to bear.

For Walter and myself, I do not know whether I ought to ask for mercy--this is such a terrible thing--oh I do not see how Walter came to do it--I cannot understand it in one who had such ideals as he had and whose character had been so above reproach.

Do not let the Board think that he is not suffering and being punished--I verily believe, knowing him as I do, and I have known him since childhood, that in his inmost being he will continue to suffer for having sinned thus against his Lord and for having caused all this suffering and anguish to his loved ones, and for having betrayed his sacred trust, until death brings release.

I would plead for mercy for the sake of his poor mother and father, who are bowed down with grief and sorrow over this, and for the sake of his two brothers, just starting out in life. And I do ask the Board to give Walter a chance to make restitution, which he could not do if imprisoned. How could I, left alone with the two children, ever hope to pay back such a sum of money--and yet I want to try to pay back, at least a part of it.

May they be merciful to us for Jesus' sake!

Thanking you for your visit of the other evening, for it helped me, I am,

Sincerely yours,

(signed) Margaret Dease Seemple.

I recommend that the Board refrain from the prosecution of Mr. Seemple for his wrong-doing. Mr. Rand, Mr. Webb, Mr. Wilson, and the Mission without exception, agree in this view.

But

~~that~~ Mr. Seemple should be at once removed from the ministry.

It seems to me that here also, there should be no charges and trial with the scandal and publicity that would ensue. If, as I believe, Mr. Seemple realizes what he has done and is penitent, the wise thing is to have him withdraw from the ministry as quietly as possible. Happily, this can be readily effected. According to the Book of Order of the Presbyterian Church in Mexico, a man may

readily demit the ministry; and at the last meeting of the Presbytery of Mexico City, the Presbytery authorized the Stated Clerk, without further action of Presbytery, to drop from the roll the name of any man no longer discharging ministerial functions. I requested Mr. Semple to write a proper letter to the Stated Clerk, and to give it to me. He did so. If the form of procedure suggested is satisfactory to the Board, the letter, which is appended to this report, can be at once sent to the Stated Clerk of the Presbytery of Mexico City, and Mr. Semple's name will be dropped.

The Board should not be content to stop here, however. I think two more things should be required of Mr. Semple: (1). He should be required to leave Mexico. If he stays, there is constant risk of exposure, and the missionaries will be perplexed to determine their duty to the public and to those with whom Mr. Semple may have business dealings. I stated the matter to Mr. Wilson, and he stated he did not think the Mission could be held accountable if Mr. Semple stayed in Mexico and subsequently deceived others; but that, if they were asked, the missionaries should state enough to put people on their guard. And, on reflection, he added that of course they already have a responsibility to prevent others from being victimized. Both he and Mrs. Wilson, and Mr. Webb and the Mission, with earnest unanimity, thought it would be wise for Mr. Semple to leave the country. He and Mrs. Semple are loth to do this. He has dreams of great profits from the cement stone industry and from paving contracts. These rest on slender foundations, however; and I think that as a part of his reformatory discipline, he should be required to return to the United States. He promised me that, if the Board required it, he would do so. (2). The Board should take some further assurances as to the return of the money embezzled. Mr. Wilson told me that there was no such offence as compounding a felony in Mexican law; that, on the other hand, what we call by that name is a favorite device in Mexico for effecting a settlement, and is entirely legal, save that ^{any} ~~when~~ such an arrangement is a bar

to subsequent prosecution. Mr. Wilson, in addition to expressing his judgment as to the inexpediency of a prosecution, also advised the Board to take Mr. Semple's promissory note for the full amount of his defalcation, crediting him on it with anything secured from the selling of the property already turned over, and with whatever the family at home may pay to the Board. The note should be renewed, from time to time, and periodical payments should be required, both for the sake of the return of the money lost, and for the sake of the moral effect upon Mr. Semple. In addition to this note, an assignment should be taken of Mr. Semple's two insurance policies in the Presbyterian Ministers' Fund, on which he has already secured a loan of \$700. As to any recovery on the machinery at the cement plant, turned over by Mr. Semple, I think the Board will do well if it realizes 33-1/3% on the inventory reported by Mr. Hand; and the sooner anything is realized, the better. Mr. Webb agrees with this view, and Mr. Vanderbilt will at once seek for a purchaser.

(2). The fact that a Mission treasurer has been able to lay his hands on nearly \$25,000. Mex. of the Board's money and make away with it, as indicated by investigations of the Auditing Committee and Mr. Hand, suggests inquiry as to whether the financial system of the Board is devised with sufficient checks and securities. The figures I have just mentioned do not tell the whole story. The trial balance sheet of September 12th shows payments and receipts of, \$74,957.18 Mex. This represents legitimate expenditures under the appropriations, and, in addition, \$5,680.42 Mex. over-payments to missionaries, \$3,927.28 Mex. over-payments to native workers, and \$17,287.58 Mex. over-payments on account of schools and the press and two minor accounts. \$24,606.76 Mex. is the cash shortage in this trial balance which it is believed was taken by Mr. Semple. It would appear, accordingly, that on September 12th the treasury of the Mexico Mission had had credits from the Board to the extent of \$51,402.04 Mex. more than it had any right to receive under the regular appropriations for current work. How did this come about? \$10,736.80 Mex. was money held in permanent funds on the field, as follows:

Proceeds of sale of ware-rooms of the		
Salvador Church.....	\$5,000.00	Mex.
Special gift for chapel.....	100.00	"
Balance of Board's appropriation for Girls'		
School land at Coyoacan.....	1,027.29	"
Converse Fund for Seminary Buildings.....	4,244.59	"
Worcester Memorial.....	250.74	"
Insurance Fund of the Native Church.....	66.00	"
Industrial School Fund.....	<u>48.18</u>	"
		\$10,736.80 Mex.

The second item of, \$13,451.76 Mex. represents payments in New York by the Board's Treasurer on account of the Mexico Mission. \$2,142.22 Mex. represents certificates of credit issued by the Mission Treasurer, payable in New York, which are supposed to be used only on the basis of actual credits existing on the field; whereas, at the time of this balance, scarcely a missionary had any actual credit with the Mission Treasurer. These three items account for \$26,330.76 Mex., leaving a balance of \$25,071.26 still to be accounted for. Of this amount, \$12,000. Mex. was obtained by Mr. Sample from the sale of emergency drafts for \$6,000. gold, \$5,000. gold in June and \$3,000. gold in August. No account was taken either of the heavy payments on account of the Mexico Mission in New York, or of these emergency drafts, in making the remittances of exchange to the Mission. These remittances were maintained at the regular monthly rate of about \$4,000. gold. Not only so, but, apparently, the balance of the \$51,402.04 Mex. referred to, or \$13,071.26 Mex. would seem to be money actually remitted to the Mexico Treasurer in excess of the regular monthly remittances to which it was entitled, ignoring the reduction on these remittances which it would seem should have been made in view of the heavy New York payments and the sale of the emergency drafts. How is this to be explained On two grounds: (1). The Mexico Mission Treasurer had sent in no report for the year 1905-1906, and the Board's treasurer did not know how his accounts stood. (2). There were heavy building expenditures in connection with the Theological Seminary, and Mr. Converse's gift and the knowledge of this prevented any suspicion in the Treasurer's office with regard to the emergency drafts.

Let me say here just a word which I am sure Mr. Hand would want said. The disaster in Mexico has been due solely to disobedience to the Manual on the field, to suppression of the Auditing Committee's report, and to misleading and imperfect reports from the Mission Treasurer. This has been confined, however, not to the last few months, but has been going on for several years, and the over-payments to the Mission Treasurer and the patient forbearance of the Treasurer at home have extended over a considerable length of time. I would say, further, that I have read this entire section of my report to Mr. Hand.

I should say, also, that I shall not be surprised if it becomes necessary to change some of the figures mentioned above, and if explanations should develop which do not at present appear. And I would say, also, that the Board's Treasurer endeavors to keep the Mission treasurers supplied a little in advance of their necessities. Therefore, some remittances in excess of immediate needs would be entirely proper.

But making all allowances, I fear both that we have been remiss in New York and that the system is not adequately safe-guarded. I wish to make several positive suggestions for the consideration of the Finance Committee and the Treasurer.

Now can checks be devised to prevent the things of which I have spoken?

(1). The use of emergency drafts should be protected. At present, each Mission treasurer has a supply. They require only his own signature.

Any Mission treasurer can make way with as much as he could induce any bank or individual to pay him on these drafts. Mr. Sample not only drew the \$10,000. Mex. referred to on these drafts, but he was accustomed to borrow money on such drafts as collateral, with the understanding that they were not to be sent to New York, and these loans he took up when the regular drafts came from the Board's Treasurer. Between October 21st, 1905 and June 18th, 1906, he borrowed \$6500. in this way on five drafts from four different banks. Would it not be an adequate safe-guard to change these drafts so as to require two signatures, that of the Mission

treasurer, and that of the Chairman of the Executive or Auditing Committee or some other official of the Mission; and to require, also, that at once upon the use of an emergency draft, the two officials signing it should be required separately to notify the Board's Treasurer? And when the draft is for special property expenditures, as it usually is, it should be taken into consideration in making further remittances to the Mission Treasurer.

(2). The Board's Treasurer should have before him, in making remittances monthly to each Mission, a statement of the amount of charges against that Mission on account of payments in New York, and also a statement as to any emergency drafts drawn by the Mission treasurer, and the full monthly remittances should not be made to Missions which have drawn beyond their proportionate share of the appropriations, or which have large debit balances against them in New York which should be liquidated.

(3). A tighter hand should be held on permanent funds. Mr. Semple made way with over \$10,000. Max. of such funds, which the Board will probably have to replace, and almost all of which should not have been in his hands. If the Mission treasurers are to carry large balances of permanent funds, they ought not to need emergency drafts. If they have emergency drafts, they do not need the permanent funds. These funds constitute dangerous temptation. They cannot be as safely invested on the field as in New York. They would, at the present time, if called in, cut down the Board's loans and save heavy interest charges. When I left New York, there were large balances in such funds in the hands of the Kohlapur and Western India Mission treasurers--perhaps others. I think they should be called in and held by the Treasurer in New York.

(4). Special attention should be given to the amount of the remittances to and payments on account of the various Missions at the end of each fiscal year. Where Missions do not promptly report, drastic measures should be taken to secure an immediate accounting. For several years, the Mexico Mission has closed its accounts with heavy deficits. The Urumia Station of the West Persia Mission had done the same. I fear there have been other offenders. The

Missions could not do this and go on with their work if there were such stiffness in the system as would check them at the end of their legitimate tether.

(5). Is it not desirable also to have some further check in the payment of life insurance premiums by the Treasurer in New York? The Treasurer's office paid \$31.65 Mex. premium on Mr. Scemple's policies in the Presbyterian Ministers' Fund, some weeks after his defalcation and the rough extent of it were known. And this amount was charged out to the field against Mr. Scemple, where he already had a debit balance of nearly \$25,000. Furthermore, on these policies and those paid up by the Board Mr. Scemple has obtained a loan of \$700.

(3). In the third place, the defalcation of Mr. Scemple has brought to light the wrong practices which have gone on for years in the Mexico Mission, over payments to missionaries and to natives and on account of schools and other departments of the work, over payments which were not reported to New York, but carried over on the Mission Treasurer's books on the field. For a long time, no proper audits were made, and when last year an audit brought to light over payments on personal missionary accounts, the full report of the facts was not sent on by the Mission to the Board. The results were as Mr. Hand and I have reported. The missionaries realize clearly now the reprehensibility of these practices and are earnestly striving to clear their accounts. They intend to obey literally the plain and sufficient rules of the Manual. All of these over payments on all accounts will be reduced as much as possible this year. Some have already been paid in. Some, it should be borne in mind, were entirely due to the inability of the missionaries to get statements from Mr. Scemple as to how their accounts stood. Those overdrawals which remain on April 30th will have to be arranged for at that time and carried on in some form into next year.

In Mexico City it would be very easy to have the Mission Treasurer's books audited by a professional accountant, and it would be cheaper than to pay the traveling expenses of the Audit Committee to Mexico, and the accountant could report immediately to Mr. Day. In other Missions than Mexico I think an audit by a public accountant would be practicable; for example, in Shanghai, where the ac-

accounts of four Missions are handled by Dr. Fitch; and in Tokyo, where the accounts of two Missions are handled by Mr. Ballagh. All Mission Auditing Committees should be compelled to comply strictly with the literal requirements of the Manual as to the character of the audit required by the Board.

The Mission Treasurer in Mexico, in accordance with Mr. Hand's suggestion, now has his account in the Mexico City Banking Company, an American institution, and it is in the name of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. I observed that Mr. Vanderbilt's checks, one of which is appended herewith (See Paper D) were made out by him as Treasurer of the Board. I think this matter merits the attention of the Finance Committee.

Mr. Vanderbilt, who took over the books from Mr. Semple as Treasurer, has done most faithful and efficient work, and it may be best to continue him in this position; but I desire to lay before the Finance Committee and the Council the plan of specially training Mr. Hope, now under appointment as a business agent, for the treasurership and press directorship of the Mexico Mission. The Mission voted in favor of such a plan, although there were two or three who would like to have Mr. Vanderbilt continued in this work, for which he has some taste and adaptation.

IV. TRUST FUNDS LOST.

In conference with the Mission, I considered carefully each item of the list of permanent funds lost by Mr. Semple's defalcation, and I think all of them, with one exception, were so far trust funds that it will be necessary for the Board to replace them. The item of \$1027.29 Mex., the balance of the appropriation for the Girls' School land at Coyocacan can be written off. The only one on which payment is needed at once is the Converse fund. As of September 12th, there was of Mr. Converse's gift, as the Mission understood, \$6279. gold remaining. \$2122.30 gold of this ought to have been in the Mission Treasurer's hands, and the balance in the Board's treasury in New York. In his report, Mr. Hand stated that the amount needed for the purchase of the half-block, known as the Heck Lot, which we have contracted to buy, and for the completion of ~~the~~ Converse Hall, was-

\$10,250.Mex. or \$5,125.gold. Since then, however, it has been discovered that the building cannot be finished at the contract price of \$20,550.00 Mex., but will run about \$5,000. Mex. over, on account of the rise in cost of materials. The work is now stopped pending the decision of the Board. The builder agrees to complete the second floor, ready for use, put in one of the large stairways, and roof the unroofed part for, \$3,000.Mex. I think this should be done at once, and recommend that it be authorized out of the balance of Mr.Converse's gift. The question of completing the building and of purchasing the Heck lot, which is impracticable at present, on account of difficulties in the administration of the Heck estate, can be deferred for consideration later.

I find there is some disagreement between the Mexico Treasurer's account of the Converse gift and the Board Treasurer's, but on their statements the amount I have named would seem to be available.

The other matters concerning the Mexico Mission can be brought up at a later time, but the points presented are urgent and I hope may be acted upon by the Board to-day. They have all been before either the Council, or the Finance Committee and the Council jointly, and I present these recommendations with their sanction. I gathered some valuable information on the subject of property titles and the best way to hold churches, schools, and missionary residences, and shall report this to Mr.Day and the Finance Committee.

V. CONCLUSION.

There are two matters of which I would speak in conclusion. In the first place, I am not at all sure that the adjustments which have been made will prove permanently satisfactory. I told the Mission I was ashamed to return and report to the Board that we had settled the problems before the Mission with a beautiful spirit of brotherly agreement, and that we had done it with one execution and one suicide; that this was no Christian way to settle difficulties; that the Christian way is reconciliation and preservation. Yet it is a human movement we are conducting, and if Paul and Barnabas found a separation expedient, we, who are not Pauls & Barnabases, may be able to rise no

higher in our day. I simply did the best I could. It was heart-breaking work, and I longed for the atmosphere of confidence and mutual trust and goodwill which reigns here in these Mission Rooms. I only hope and pray that the spirit of unity and concord which ruled in the Mission meeting may not be marred during the year.

It ought to be added that the work in Mexico is a good work and is regarded as such by the public. A prominent New York Methodist, whom I met in Mexico and who came back with me, told me he had been told that we had the best work in the country. Our missionaries are good men and women, and the manliness and uprightness of their way of meeting their recent conditions is worthy of all praise.

In the second place, I would say a word about the Mexican Church. A great work, as well as a good work, has been done in Mexico. There is a Synod of sixty churches, led by native men of devotion and intellectual ability and spiritual power. Dr. Morales and Professor Camara are noble men, and there is a good company of resolute, *aggressive* young men. The church is united. I warned the Mission as solemnly as I could that any schism in the Mission would inevitably communicate itself to the church. Dr. Morales sees the peril. He and others with whom I talked are wise and right-spirited men. They know the dangers, and would guard against them. Twice the native men came into the Mission meeting and spoke freely. At the second of these meetings, Dr. Morales read the following letter, which he wishes communicated to the Board:-

Mexico, Jan. 23, 1907.

Mr. Robert Speer,

Beloved and respected Brother in the faith
of our Lord Jesus Christ:-

We wish you to be the bearer of the following declaration, which by your worthy conduct we direct to the Board of the Presbyterian Church in New York in the name of the Church of "The Divine Saviour" in the City of Mexico.

We love the missionaries whom you send to help us in evangelizing our country; we have always loved them; we wish to love them more. And when for any reason this love has become luke-warm to any degree, we have felt it in our soul. We have considered it a grave misfortune and a sin which we have to confess, and of which

we are obliged to repent sincerely before God.

In like manner, when we know and feel that the missionaries love us, then our heart is encouraged, rejoices, and considers itself happy, for we earnestly desire that these may be realized between us ~~what~~ happened between Paul and Timothy/ that they loved each other as father and child and vice-versa.

That God may grant us this favor is our earnest desire, because we realize that only second to the love of our Saviour, brotherly love is the most powerful secret of the success in the work of the conversion of our dear fatherland.

(signed) Arcadio Morales.

The Mission had no difficulty in reading between the lines of this letter, and I think they realize the duty of spiritual superiority and love as the only secrets of real power with the strong and growing native church.

In addition to this letter, I was charged with another communication. Senior Otaez, a carriage builder and an elder in Dr. Morales' church, and a man of God, arose in our meeting and spoke of the grateful love of the Mexican Church to the Church in the United States; of its earnest desire for the evangelization of Mexico; and then placed in my hands these ten ten-dollar gold pieces, a gift from the Christian Endeavor Society of the Church of Pivnia Salvador for mission work in the United States. I shall give the money to the Home Board, and I hope that the Church here at home, which is sending so many of its members to Mexico only to lose their faith and to block by their indifferent lives the work of the Native Church in Mexico, might take the rebuke of this gold to its heart.

Form 5-5

Dr. H. C. Hays' Visit to Mexico 1901

Rev. A. W. Halsey.

REPORT OF VISIT TO MEXICO.

JULY - 1901.

REPORT OF VISIT TO MEXICO.

JULY - 1901.

To the

Board of Foreign Missions.

Dear Brethren:

In accordance with the recommendation of the Board and the action of the General Assembly, the Synod of Mexico was duly organized in the City of Mexico, July 9th., 1901. The General Assembly appointed a number of clergymen and laymen to represent it at this gathering. I was the sole representative of the Assembly and the Board at the meeting. An informal reception was tendered to the representative of the Southern Church, the Rev. J. H. McNeilly, D. D., and myself, in the City of Mexico on Saturday evening, July 8th. An address of welcome was delivered by the Rev. Arcadio Morales, and brief responses made by both Mr. McNeilly and myself. On Sunday afternoon in the church of the Divine Salvador, a formal welcome was given to the representatives of the two Assemblies. The Rev. T. F. Wallace, the senior missionary of our Board gave the address of welcome. Dr. McNeilly replied in a very able address on "What Presbyterianism has stood for during the Century". It was my privilege to speak upon the "Presbyterian Church and Conity." The regular sessions of the Synod began on Monday, July 8th., and continued through July 10th. I have sent a full report of the proceedings to the Stated Clerk of the General Assembly, and a copy of this is herewith appended.

The proceedings were marked with a spirit of harmony and brotherly love, worthy of all praise. Mr. Morales, who is some-

times called the "Boody of Mexico", and who was the originator of this great movement, was unanimously chosen as moderator. He presided with great dignity and grace and tact. The whole proceedings of the Synod were marked with a reverence for things sacred, and a deep sense of the great responsibilities resting upon the members of the Synod that augurs well for the future work of this church of Christ in Mexico. The Synod was composed of three Presbyteries representing the Northern Church, and one representing the Southern.

On July 13th. to the 14th., a convention of Young Peoples Societies and Sunday-schools, representing the Protestant denominations in Mexico was held in the city of Pueblo. By invitation of our missionaries, it was my privilege to attend this gathering and speak to these young people. The most inspiring sight in all the visit to Mexico, was this audience of from seven to eight hundred people representing the brains and blood and piety and push of the Protestant Church in Mexico. It was interesting to note, that though I spoke in English, it was manifest that a large number of the young people were able to follow the speaker without the aid of the interpreter. Dr. Butler of the Methodist church informed me that thirty years ago he delivered his first address in the city of Pueblo. He was accompanied from his boarding place to the place of meeting by an armed band. Every window in the room where he spoke was broken by stones, and it was necessary for the guard to conduct him back to his place of residence. After the lapse of thirty years, something like a thousand young people entered the city of Pueblo with banners and badges, and are in evidence in every street

corner and the market place, and attract no attention whatever. This single picture shows the remarkable advance which the Gospel has made in Mexico during the last generation.

It seemed wise, while in Mexico to visit our mission stations. Through the kindness of the missionaries a tour was made out, and I had the pleasure of inspecting more or less thoroughly our missions work in Mexico City, Oaxaca, Tlaxcala, Jalapa, Toluca, San Luis Potosi, Queretaro, Toluca, Monterey and Cuatlaro. I made a careful inspection of the buildings, visited the schools and preaching places, attended services on the Lord's day, and during the week, and had long and earnest conversations with the different missionaries regarding their difficulties and needs of their different fields. With the exception of the missionaries on furlough, and Mrs. Campbell, I had the opportunity of talking with our missionaries in Mexico. Regarding the missionaries in general, it may be said that they are a consecrated body of men and women, seemingly devoted to their work, having the respect and confidence of the varied community where they dwell, and in all respects measuring up to the stature of efficient workers in Christ Jesus.

One of the most noticeable features of the work in the larger cities, is the evident favorable impression which the missionary has made on the American residents in Mexico. In every one of the large cities, Mexico, San Luis Potosi, Jalapa, and Queretaro, I met many Americans of influence and of more or less wealth, who were either openly affiliated with the mission as attendants and contributors, or were in hearty sympathy with the missionary and his work. While meeting many Americans in all of the cities visited,

and receiving such attention from them, I failed to hear a single unfavorable criticism of our missionaries and their work. The only criticism came from an old school citizen of mine, a Mexican, with whom I stayed in El Paso in 1880. He is a prominent business man in Mexico City, and the signet in the Union Church, and is an active Christian worker; he was very pronounced in his statements that the Board had made a mistake in not allowing Dr. Brown to take charge of the Union Church. In his judgment, and that of nearly every American with whom I spoke, the Union Church would be a Presbyterian Church with Dr. Brown as its pastor. I think this is one of the questions which the Board must consider or later grapple with. There is a large and growing colony of Americans in Mexico City. In this there are many Presbyterians. Especially is this true of members of the Southern Church. Large numbers of southerners are finding their way into Mexico. The business outlook in our sister Republic was never better. All the large interests are in the hands of Americans, and the American predominates along these lines.

The Southern Church have an English service in Mexico City, but they would be very willing to unite with us in forming a Presbyterian Church for English-speaking people in the city of Mexico. Mr. Maxwell, the representative of the Southern Church, with whom I talked long regarding the matter, has written me to be placed on the list, making some notice. I think the matter is justly the attention of the Board. There are no serious problems affecting the Church in Mexico at the present time. The work is to be as vigorous as the New Spirit of Mexico, the land and soil. The time is in favor of the mission, for the first time in with the spirit of the times.

in his life is realizing what independence means. The growth of political freedom, the gradual enfranchisement of the population, and a flood of education rapidly changing in Mexico. The brethren who have been longest in the field, recognize that a crisis has been reached in the affairs of the church, and that now if the Protestant Church does its duty, a golden harvest awaits the reapers who will enter in. A brief review of the various stations may be of interest to the Board.

1. MEXICO CITY. While it is true that the Methodists have better buildings and make more outward show than our mission, and while it is also true that a large central building where the entire work in Mexico City and its vicinity could have a conspicuous would be a great blessing, yet I think even the casual traveller is impressed with the efficiency of the work done by our laborers in Mexico City. The church of Divine Savior is a good sized building in a good state of repair, and is presided over by one of the best efficient native preachers in Mexico. Mr. Morales is a marvelous man. At the Convención held in Puebla, for four mornings he gave a series of Bible readings at half past six in the morning. At least two-thirds of the delegates to the Convención were out at that early hour, and listened attentively to the spiritual and helpful exposition of the Scripture, as given by Mr. Morales. He has a marked influence on the native ministry, and is a man whom God has abundantly blessed. The preaching place in Mexico City ought to be well served, and we are under special obligation to the rev. F. A. Macdonald who devotes much time and considerable money to this work. I speak of Mr. Macdonald as it was intimated to me that he might ask to be regularly

employed by the Board. It is well to make a matter of record that Mr. MacDonald went out to Mexico at his own charges, that he has mastered the language sufficiently to preach with acceptance to the people, that he has built up a private school which supports him and his wife, and enables him in addition to pay fifty dollars a month rent for a preaching place under the charge of the Board. Mr. MacDonald devotes two nights a week to this service, and he and his wife, if I am correctly informed, are continually visiting from house to house and seeking to save souls. The only objection I heard to Mr. MacDonald was that offered by one of the missionaries,

that he hardly had the culture and refinement to make him a fit person to move in the American colony in the City of Mexico. I think this suggestion has some significance, and if all our missionaries were all Mr. MacDonalds, it would have some weight, but all that I saw and heard of Mr. MacDonald, with the single exception above named, induces me to recommend to the Board a most favorable consideration of Mr. MacDonald's case if it should be presented by the Mission.

The most interesting work in Mexico City to me was the Girls' School. The two young women in charge seem to be wonderfully adapted to their work. I think even Mr. Warner VanNorden would be led to alter his opinions regarding the value of education as a missionary agent, if he could visit the Girls' School at Mexico City or at Saltillo. The religious atmosphere pervading both these institutions is delightful. I had the pleasure of visiting the School several times, and made very careful examinations of the building and the curriculum, and as far as possible the progress

being made by the students. The building is an old one, and in constant need of repair. I carefully went over the building with Miss Brown, climbing on the roof, examining the leaks, and making careful note of all breaks in the walls, and of all things needed to make the scholars and teachers comfortable. The building has increased very much in value since it was purchased by the Board. The city is growing rapidly, and growing in the direction of the school. The time is not far distant when the Board must consider the advisability of selling this property and purchasing property for the school outside the city limits. The state of society in Mexico City is such, that it is hardly the proper thing for girls to be seen in the street at any hour of the day or night unless accompanied by their teachers. They are restricted to the enclosure which is none too large for the body of students. I would speak especially of the cleanly appearance of the building, the neatness and cleanliness of the scholars, their devout spirit and studious habits. I think the Board is to be congratulated on having two ^{efficient} such women ~~at the head~~ as those who are at the head of this institution. They strongly urge the purchasing of property at Coyocacan, and the placing of a school not far distant from the Seminary at that place. There is much to be said on both sides of this question, and it will be some years before it will be necessary to consider it. I mention it because it is evident even to a tyro in knowledge of architecture, that with increasing years, the expense of keeping up an old building such as that of the Mexico City School, will be constantly increasing.

This leads me to speak of the Seminary and the missionary families living at Coyocacan. I was not favorably impressed with

either the location of the Seminary or the work being done there. Three missionary families live at Coyoacan. Two of these are engaged in the work of the Seminary. The students live in buildings on grounds connected with the houses of Mr. Brown and Mr. Miller. Each student rooms by himself. The students eat at an adjoining house, the food being prepared by the native Mexican, and the students being absolutely required to do no work whatever except the care of their rooms. The personal influence of the missionary families on the scholars seems to me to be almost entirely lost. I doubt whether the system at present carried on is for the best interest of the work. A single example will illustrate my meaning. A year ago, a brother and sister came to Mexico City, one of them going to the Girls' School in the city, and the other to the Boys' School in Coyoacan. The girl had to do her share of the work, sweeping, washing, cooking etc. The boy with the single exception of looking after his room, and with practically no one to look after him, did nothing. At the end of the year, the boy requires much waiting upon, while the girl is developed into all that makes for industry and neatness and thrift. The fault is with the system. I believe that the male missionaries should have the same sort of watch and care over the boys, as the instructors in the Girls' School have over the girls. While in Ecuador, I had a striking example of the result of the two systems of training. The native pastor of the Baptist church was at a meeting when I spoke. He was a graduate of our Seminary. He had all the slovenly appearance, unclean garments, face, hands, and nails, unbrushed hair, common to the Mexican race. Near him stood the wife of one of the native Christians in Zacatecas. She was a graduate of the Girls' School

at Saltillo. Her appearance was neat, as well as that of her child and that of her husband. She looked for all the world like any young woman you might meet in any American congregation. I know not but what this Baptist brother may be a very efficient man, but his appearance was against him. In asking Dr. Wallace regarding this girl graduate of the Saltillo School, how efficient she was in missionary work, he replied, "she is one of the best workers in Tacatecas". All the training in the Girls' School develops character, and it seems to me that in the Seminary there is a lack of that close oversight which is absolutely essential even in our own land, much more in Mexico. I had a long talk both with Mr. Miller and with Mr. Brown who are the instructors of the Seminary, regarding the institution. They feel the need of new buildings. The land has already been purchased, and a portion of the money raised for this purpose.] I think both Mr. Miller and Mr. Brown are conscientious men, doing excellent work, but neither of them impress me as having yet grasped the modern ideas of education. They are attempting to teach boys all subjects from simple arithmetic and algebra to theology and church history. [I think this whole subject needs to be carefully scrutinized by the Board, especially in view of the fact that the Mission is looking forward so soon to the erection of new buildings and the enlarging of the whole educational work.]

Goyocacan is a delightful place of residence, now connected with Mexican city by trolley, so that in thirty-five minutes one can go to the home of Mr. Brown. I very much doubt, however, the desirability of locating three families in that small place. I think the question of Mr. Vanderbilt staying at Goyocacan should be considered very seriously. The amount of religious work

possible in a small place is limited, and the personal influence of the missionary on the population of Mexico City cannot be exerted from such a distance as Coyoacan.

In writing these lines, I wish to state very clearly my conviction of the excellence of the work done by Mr. Miller and Mr. Brown. It is the system under which they are working which seems to be wrong. I might add that Mr. Brown appears to be the leading man of the missionary force in Mexico City. While Mr. Butler of the Methodist Church appears more prominently in the papers, and is a good all-round whole-souled ~~an~~ brother, I doubt whether his influence is as affective and as far reaching as that of Mr. Brown. I took special pains to inquire of the gentlemen in Mexico City regarding Mr. Brown, and found that he was very greatly esteemed by all classes in the community.

2. The second city visited was JALAPA. The missionary in charge, Mr. Boyce, is wonderfully adapted to the work which he is doing. Mr. Boyce is a builder. He has fitted up the chapel and the grounds and his own house in a most beautiful way. I do not see how money could be better ~~apart~~ expended than that which Mr. Boyce has put in our plant at Jalapa. We claim that the money spent there and at Vera Cruz is saving the Board \$2, a year. Allowing \$1, a year for repairs, in five years the Board will save all the money invested. I have nothing but commendation for Mr. Boyce and his work. At the evening meeting, where it was my pleasure to speak on a week-day night, the church was filled with an eager, attentive, ~~attentive~~, reverent congregation. They clustered about me at the close, and were very demonstrative in their appreciation of the representative of the Board, who had spoken to

them. In traveling over the city the next day, it seemed to me that Mr. Boyce knew every man of prominence in the town. He is "hail fellow, well met", a wholesome kind fellow, and is doing excellent work. His wife also is like the beloved Persis who "labored much in the Lord".

We visited the outstation of Cuetopec, and were impressed with the opportunities for work there, especially among the native Indian population.

8. In company with Mr. Brown and Mr. Vanderbilt, I visited ZITACUARO and SAN FRANCISCO, the outstation. The church building and residence at Zitacuaro is well located, but both need the careful supervision of some missionary builder. I strongly urge the sending of Mr. Vanderbilt back to Zitacuaro until the church is completed. Without questioning Mr. Vanderbilt's sincerity or the judgment of the Board in his remaining in Mexico City during the building of the church, I am very positive in my conviction that the Board has lost many hundreds of dollars by the absence of some foreigner overseer, and that it will lose many more unless Mr. Vanderbilt or some one of the missionaries takes up his residence in Zitacuaro until the completion of the building. The dwelling house also needs considerable repair, having been seriously neglected during the absence of Mr. Vanderbilt. Regarding this matter, I think the whole difficulty of his living at Zitacuaro is that there is no other family there, and especially no physician near. I believe that the sending of a medical missionary to Zitacuaro would remove all reasonable objections to a missionary and his family residing there. I was greatly pleased with the spiritual outlook at Zitacuaro. While no mission has been on the ground for

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at Zitacuaro. While no missionary has been on the ground for many months, and while our coming was unannounced, yet on the Sabbath, at three services, the meeting room was crowded and the attention and interest of the people was most delightful. At the afternoon communion service held at San Francisco, a mile and a half from Zitacuaro, a large congregation, I should say a hundred assembled.

A native preacher, a full-fledged Indian, conducted the service with dignity, and apparently a deep realization of the solemnity of the occasion. Eight united with the church. Mr. Brown stood at my side, and kindly translated the questions which the native pastor put to these young men and women. I doubt whether any pastor in America ever asked more searching or more discriminating questions than this young Indian preacher did of these candidates coming to confess Christ before their fellow men. This church is self-supporting and is a vigorous plant. The whole work in this district is very hopeful, most of the nineteen preaching places under ~~care~~ of this mission, are within a radius of a few miles of Zitacuaro. The people are very eager for the Gospel, and I strongly urge the sending of reinforcements for this field. I am doubtful whether Mr. Vanderbilt is just the man for this work. He is a good man, the people seem devoted to him, but I think his wife lacks the courage or consecration to "endure hardness as a good soldier of Jesus Christ".

4. The city of TOLUCA, where we have an excellent plant, is one of the cleanest and most beautiful in Mexico. The native pastor was away during our visit. At the evening service a small congregation assembled, but among them were four Indians who had walked six miles to attend the service. There seems to be

abundant opportunity for work at Toluca. My impression is that it needs more frequent visits from the Mission. Mexico City is too far away for a missionary to live, and direct the operations of the native pastor at Toluca. The building here was in excellent state of repair, and the home of the native pastor was all that could be desired. Toluca is a flourishing place, and the question of native support should be pushed vigorously. The brother who presided at the meeting in the absence of the pastor, was the manager of a large manufacturing establishment, and if at all representative of the class of people to be reached, we should have a self-supporting church there in the near future.

5. At SAN LUIS POTOSI we found the work in a flourishing condition. I have already called the attention of the Treasurer to the fact that the deed of the very fine piece of property owned by the Board is not in the Board's name. Mr. Hand has been making vigorous attempts to have the deed properly changed. I think this matter should be attended to immediately. Mr. Williams our missionary there, urged upon me the necessity of this step. The Treasurer has the subject in mind, and the attention of the Board should be called to the subject. The building is a very comely one, well adapted for its purpose, and is a bee-hive of industry. The house where Mr. Williams lives, while not owned by the Board is one of the best missionary homes we visited. Mr. Williams signified his willingness to turn the property over to the Board. I think the matter is worthy ^{of} consideration and correspondence.

After two days' stay in San Luis Potosi, I am not quite sure whether Mr. Williams or Mrs. Williams is the better missionary. Mr. Williams does a great deal of work in outstations, but Mrs. Williams seems

to be the man in San Luis Potosi. Certainly the ring at her door-bell was incessant. Her work among the young men and women was very large and extensive in its results. During our visit, she was constantly called to see sick people. She strongly urged upon me the need of a medical missionary. I do not know the past history of the Board regarding the medical work in Mexico, but I am willing to stake my reputation that it might be unwise to place a medical missionary in Mexico City, it would be a great boon to the work in San Luis Potosi or in Zitacuaro. The people are very poor. The hygienic conditions in most of the cities are abominable. The liability of disease is increased by the general filthy habits of the Mexican, so that a medical missionary would find not only a large field of operation, but magnificent opportunities for preaching the Gospel. I commend this subject to the attention of the Board. The impression produced upon me by the work and the workers at San Luis Potosi, was most favorable. Mr. Williams is a scholarly man, is engaged in more or less translating and writing, at the same time does good itinerating work, and is a man of recognized ability and power in the great city where he lives.

6. We spent portions of two days at ZACATECAS. Rev. T. F. Wallace, our veteran missionary, showed us every attention and enabled us to examine with care, the entire mission work carried on at this station. In the absence of any permanent missionary there, the work has suffered. Rev. Charles Petran, who has now been assigned to this station, will begin his work there this Fall. The city of Zacatecas, once a flourishing mining town, has lost much of its former glory. Where there were hundreds of mines being worked, now there are only scores, and the population, which in former times was 60,000, is now hardly half that number.

of any kind in front of the church building
ere was no sign to indicate what the building was used for. When
spoke of this to Dr. Wallace, he said that every one knew that it
s a Presbyterian church. The stores rented in front of the church
lieve it of any appearance of a church or chapel. The building
large, clumsy, and illly adapted for church purposes services.
e Board has invested a large sum of money in this plant. I examined
th great care the entire structure from the basement to the roof.
will not be long before numerous repairs will be necessary. The
ain audience room is large, and while possibly well adapted to the
ervices of the Roman church, has very poor acoustic properties,
nd ordinarily is much too large for the congregation assembling
ithin its walls. The amount of waste room in this plant is error-
ous. While it is true that the original design was to place the
issionary and his family in this building, and while much money
as spent with this end in view, I doubt whether any missionary can
ow live in the upper stories of this structure. In the long con-
ersation which I had with Mr. Palmer, one of the prominent business
en in the city, a long time friend, and one of the liberal con-
ributors to our work, I learned that the value of ^{the} ~~our~~ property had
steadily decreased in Zacatecas. Mr. Palmer said that he doubted
if the Board could sell it for anything like the amount of money
they had put into it. He also said that some godly Catholic women
were thinking of purchasing the property and returning it to the
other church. It formerly belonged to the Augustian order of monks.
He advised our holding on to the building until some such offer came,
as the market value of such a structure was very low.

I was not duly impressed with the work being done with by
the native preacher at Zacatecas. He is paid sixty dollars a month
salary. ~~The church give not eve~~

salary. The church give not over thirty-four dollars. It is true that the people to whom he ministers are poor, and their earnings for the most part are small, yet with the house rent free, it could seem as though the congregation ought to at least pay the salary of the pastor. The whole question of salaries in connection with our native work in Mexico, needs to be considered. There is no doubt that there was too lavish expenditure in many ways in the early days of the Mexican Mission. Whether a change can now be made without seriously interfering with the work, I am not prepared to say, and think the subject should be considered with great care. The general impression made upon my mind in talking with Dr. Wallace, was that our missionaries at Zacatecas had been more concerned about their own comfort than in pushing the work. If Mr. Petran brings a wife to Zacatecas, it seems to me that there will be little hope of much aggressive work. The field is a discouraging one. The characteristics of the mining town are not favorable to the preaching of the Gospel. I do not blame the missionaries for not wishing to live at Zacatecas. We were placed in the best hotel, and I am frank to say that I found the living most trying. Mr. Palmer, with whom I had a long and frank talk, said that the work in the mines had so greatly declined that it had affected all kinds of business. The failure of our mission to accomplish more, was due, he thought to the condition of the community. Mr. Palmer was very strenuous in the request that our missionaries at Zacatecas should be giving more discretion regarding the selling of property. He said our only hope of getting a fair price, was to be in a position to accept the given offer when it comes. I recommend that the subject be taken up in regard to the Mexico Mission, and some arrangements be

made, so that if an offer comes, the matter can at once be settled by a brief telegram. We did not have time to visit the outstations, but diligent inquiry failed to show any special work being done. Both while at Zacatecas and at Torreon, I had much opportunity for talking with Dr. Wallace and seeing his work. He is a very godly man, has done fine service for the cause in years gone by, but I think his years of effective work are over. He told me at Torreon that he had tired out both Mr. Speer and Dr. Richards. That was some ~~time~~ ~~to~~ years ago. I found that he was easily exhausted with a one or two hours tramp over the city. I think we must consider at an early date, the question of some one undertaking his work.

7. The visit to TORREON was in strong contrast to that of Zacatecas. Torreon is a railroad town, and has all the excellencies and defects incident to such places in our own land. It has grown very rapidly within the last twelve years. The number of Americans in the town is large, and the amount of vice is appalling. Sunday was like a holiday, and that holiday spent in the worst places on Coney Island. Gambling and beer drinking, and worse evils are carried on ~~the~~ with the viciousness that I have never seen in our own land. On the other hand, our mission work both in the main church ~~sein~~ and in Torreon, and at the outstations, Perez and Lerdo, impressed me greatly. The Sunday evening service at Torreon was one of the most helpful I attended while in Mexico. The church was crowded with an intelligent, attentive, and apparently ~~by mind~~ spiritual congregation. The large number of men present impressed me most profoundly. The earnestness with ~~the~~ which they took part in the service, and the zeal so manifested in all things religious, were in perfect accord with what Dr. Wallace told me regarding their

zeal, and the earnest desire for the salvation of their fellows. The building at Lerdo is a small affair, and owned by the native church. Some money needs to be spent upon it before it will be a suitable addition for active work.

An utmost spirit of harmony prevails among the spiritual workers at Tereon. Through the courtesy of Dr. Wallace, I was invited to speak in the Baptist church at their English service on Sunday afternoon. The service was well attended by people representing many different denominations, and the spirit of cordiality and Christian fellow-ship was every where prevalent. This entire section impressed me most favorably. I believe that more workers should be put into this field, for it is certainly ripe unto the harvest. Dr. Wallace is a good general, and is universally beloved. The itinerating part of the work is too much for a man of his years. I think that it will soon be necessary for him to retire, and it will be a misfortune if no one has been trained to take his place. The bad influence of the American civilization are manifested here as no where else in Mexico, and this makes it more important that good work should be done. The whole district under Dr. Wallace is capable of great improvement. It is said that ten billions of dollars have been taken from the Zacatecas mines, and that most of them are no longer profitable with the old Mexican methods of work. The moment, however that capital comes in, and new machinery is placed in the mines, they will become remunerative. I cannot but believe that with proper Christian machinery, there are many souls to be taken out of this dark Mexican town.

3. We have no permanent work at MONTERREY, but the native pastor is doing good work. I had the pleasure of visiting Monterrey

Monterey, and talking with the pastor of the native church. He impressed me very favorably as a consecrated man, and one who understood his work, but he lacked push. Monterey is a thriving city. At the present time much building is going on, and it bids fair to be one of the largest American cities of the Republic. We have a very neat and commodious church building which is admirably adapted for church work. I examined the building with care, and found it is in a good state of repair, the only trouble they had ever had was with the roof. We have land sufficient on one side to build a ~~parsonage.~~ Rev. William Wallace assured me that the congregation could probably pay half of the sum needed. If the Mission should make application for such a building, and the people raise 250 of the 500 dollars required, I would strongly recommend of the granting of the Board, the additional sum. My visit to Monterey was short, only a day, therefore any judgment passed on the work there, is naturally superficial. It seemed to me, however, that there was a splendid chance for ^{special} mission work. Numerous American families are moving into the city, many of these are Christians, and if the right kind of a mission was stationed at Monterey, it would not be difficult to interest these Americans in our work, and to greatly enlarge the sphere of our influence. At present, the church pays forty percent of the running expenses, including pastor's salary and incidentals. This is as good as many of the congregations in the United States.

9. SALTILO is one of the most delightful cities in Mexico, certainly from the mission point of view. It is a pleasure to visit either the Girls' School or the church in Saltillo. At a service on a week-day evening the church was filled. The

congregation was composed in part of the scholars of the school and the people round about. The scholars sang excellently, and paid the most careful attention to the addresses. It was remarkable how many were able to understand the speaker, before his language had been translated from English into Spanish. It gives me great pleasure to speak in highest terms of praise concerning the women employed in this school, Mrs. Johnson and Miss Wheeler. In the first place, they have fine ground and buildings. The hand of Mr. Boyce is plainly seen here. The plumbing has not yet been put into satisfactory order, but apart from this, the building is in excellent condition. It seems to me, with this one exception, that the building is wonderfully adapted to the purpose for which it is used. I inspected the building with care, and was told that it was worth a great deal more than the Board had put into it. I saw much of the scholars, both in the class-room and at their play. I was greatly impressed with their appearance. Every graduate of the school is a member in good and regular standing with the Christian church. In long and earnest conversations with the instructors I found that not only were the teachers up to date in their pedagogical methods, but that their burning desire seemed to be to win their scholars to Christ. The girls here as in the Mexico school do a large share of the work, and the cost per capita to the Board is very small. Apart from the financial consideration involved, the habits, the cleanliness, the industry and economy which are daily inculcated by precept and example, will be of inestimable value to every scholar in this great school. There are many graduates in this school who are either teachers in our own or mission schools. For example, at Pueblo in the very large educational work carried

on there by the Methodists, I found that some of their most efficient instructors were graduates of our Saltillo school. The Saltillo school is known throughout Mexico as being the very best girls' school in all the Republic. I was not able to inspect the out-stations connected with the Saltillo work. It was my pleasure to call upon a number of the native workers in their homes. They seem to be a God fearing body of men. Saltillo is in the state of Coahuila. This state has a population of 580,000, most of them are nominally Roman Catholics. The Government is pushing education rapidly. American enterprise and money are doing much to develop the country. In my judgment, the work in this centre should be pushed with more vigor than in the past.

The state of the Mexican Mission, is one of peace. There are no quarrels en route ~~to~~ bitterness springing up to bother the Board, and no troublesome problems in regard to the work. If I should give any general criticism on the work and workers, it would be that there is need of a little more ginger. The Roman church is very active, it seems to realize that it ^{is} losing ground. In the city of San Luis Potosi, we had a stirring sight. Twenty carloads of people were returning from a three mile pilgrimage from a church on the outskirts of the city. Each one of these women, there were no men, had paid the priest a dollar for the privilege of worshipping in the church, where they received a special blessing from the Pope. I was told by a prominent business man, that for two or three times a week, for three months, these pilgrimages had been carried on. He further told me, that the net gain to the priests in money for each one of these pilgrimage days, was any where from two to three hundred dollars. Any where throughout Mexico, we have evidences of increased activity on the part of the Roman

~~of increased activity on the part of the Roman~~

of increased activity on the part of the Romish hierophant. This indicates that they feel the pressure of Protestantism. I feel that what our missionaries need in Mexico, is a little more of the evangelizing spirit. Here and there, it seemed to me, some evangelistic work was being done, and if I have any criticism to make, it would be to urge more direct personal labor for the salvation of souls. I would also call the attention of the Board to the question of sending two or three medical missionaries to Mexico. I am aware that some of the missionaries now on the field, strenuously oppose this project. Their opposition, it seems to me, is well founded in such a station as Mexico City, but is without any valid argument for Zitacuaro, Chilpancingo, or even at San Luis Potosi. Mr. Scoble will have his station ^{left} at Chilpancingo in April, and came to San Luis Potosi because there was no physician at Chilpancingo who could minister to his wife during her confinement. He was at San Luis Potosi in July, and did not expect to return for six weeks or two months. This means that for five months, he was away from his field of labor. Apart from the good a medical missionary could do. The direct loss ^{is} ~~is~~ the lack of a medical missionary is very great. As intimated in a page of the report, the whole difficulty at Zitacuaro in my judgment ^{could} ~~can~~ be avoided if a medical missionary was stationed at that place. I think the subject is worthy at least careful consideration. I would also call the attention of the Board to the apparent loss of time and strength in the meetings of the Presbytery and the meetings of the Mission. I think some plan should be devised, whereby ~~where~~ two gatherings representing largely the same persons, should be held at the same place, and directly successive in point of time. The missionaries from the

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south, if they attend Presbytery, hardly are fully at work again on their field, before they must leave their work to attend Mission meeting. This matter, seems to me, should be carefully considered.

Reference has been made to the lavish expenditure of money in the beginning of the Mission. Many missionaries with whom I talked on this subject, agree that more money was spent than was good for the work. I am not prepared to say that now we are spending too much money. I do think, however that we should take into mind that the Mexican is naturally a spendthrift. He has never learned to save. Mr. Williams told me, as we stood before the grand theatre at San Luis Potosi on Juarez Bay, that the poor people I saw before me, purchasing cakes, candies and nick-nacks, would spend every cent they had on Festival day and go hungry for breakfast next morning. We should remember this in dealing with the question of self-support, and the appropriation of money for the various projects of our work. In writing these lines, I do not wish to imply that either our missionaries or native Christians are not using wisely all the funds given to their care, I only wish to point out that while the country is still very poor, it is in a transition state. Yet Mexico is rapidly rising to a position of prominence and wealth. Our native Christians are beginning to share in this prosperity and wealth, and the Board should engage encourage in every way practical, the development of self-support on all lines.

To the General Assembly of the Presbyterian Church in the

U. S. A.

Fathers and Brethren:

In accordance with the instructions of the Assembly, it was my privilege to visit Mexico, and to take part in the organization of the new Synod of Mexico. An informal preliminary meeting was held on Saturday evening, July 6th, in the church of Divine Salvador. An address of welcome was given by the Rev. Arcadio Morales, and a few words of reply by the Rev. J. H. McNeilly, representing the Presbyterian Church of the U. S. On Sunday afternoon, a formal meeting was held, at which the Rev. T. F. Wallace, D.D., the oldest missionary of the Board presided and made the opening address. On the part of the Southern Church, Dr. McNeilly delivered a eloquent and instructive address on "The things which Presbyterianism has stood for during the century." It was my privilege to speak on the "Presbyterian Church in its relation to society." The regular sessions of the Synod began on Monday morning, July 8th. The Rev. Leandro Garza Mora, of the Presbytery of Tamaulipas, being elected temporary Moderator, and the Rev. W. Wallace, of the Presbytery of the City of Mexico, temporary Clerk. After prayer, the roll of the Synod was duly completed, each of the four Presbyteries being represented by delegates. The number of missionaries in attendance at the Synod was 97. The order of business followed the order ^{as} suggested by the stated clerk of the Presbyterian Church in the U. S. A., the Rev. William H. Roberts, D.D., namely:

1. The reading of the petition of the Presbytery of Zacatecas to the General Assembly of the Presbyterian Church in the U. S. A.,

and the plan of Union accompanying said petition.

2. Reading of the action of the General Assembly of the Presbyterian Church in the U. S. A., authorizing the establishment of the Synod of Mexico and the Presbyterian Church of which it will be the supreme judicatory.

3. Reading of the letter from the Commission appointed by the General Assembly of the Presbyterian Church of the U. S. A., to be present at the establishment of the New Synod.

4. Adoption of the following resolutions:

Whereas, the work of Christ in the Republic of Mexico, as carried on by the Presbyteries of the City of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, under the blessing of God has been prospered to that degree that the churches therein represented are ready for organization as an independent branch of the Church of our Lord and Saviour Jesus Christ, and

Whereas, it seems proper to the ministers and elders representing said Presbyteries duly assembled together, that the new church should be established and organized as a Presbyterian Church, and

Whereas, The General Assemblies of the Presbyterian Church in the U. S. A., and of the Presbyterian Church in the U. S., with which the aboved named Presbyteries have been connected, have assented to and authorized the establishment of the new Church by the said Presbyteries, and have signified said assent and authorization in due and regular form, therefore be it

Resolved, 1, that we ministers and elders representing the Presbyteries known as City of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, do hereby constitute ourselves with the churches of said Presbyteries, into the Presbyterian Church in Mexico.

Resolved, 2, that the Constitution of the Presbyterian Church in the U. S. A., be and is hereby adopted as the Constitution of the said Presbyterian Church in Mexico.

Resolved, 3, that until the organization of the General Assembly, the supreme authority in matters of doctrine, government and discipline with all the powers granted by the Constitution of the Church to the General Assembly, shall be vested in and exercised by a judicatory to be known as the General Synod of the Presbyterian Church in Mexico.

Resolved, 3, that the General Synod of the Presbyterian Church in Mexico shall have its first meeting in the City of Mexico on July 8th, 1901.

Resolved, 4, that the individual relations between the missionaries and the General Synod, and between the latter and the missionaries which shall cooperate with said Synod, shall be and are as follows:

1. That the missionaries shall be considered members of the Synod with the same rights and obligations as the Mexican Presbyters.

2. That the Synod of the Presbyterian Church in Mexico expects that the Foreign Mission Board in the Presbyterian Church in the United States of America, and that of the United States, will continue to give the ^{pecuniary} ~~pecuniary~~ aid which their Christian love may prompt them to concede for the sustentation of the work which the Synod has to carry forward.

The action of the General Assembly of the Southern Church was also read, and all the documents were placed on file, and the Synod adjourned for prayer.

On Tuesday, July 9th, after the opening prayer and reading of the Minutes, the Synod discussed ~~whether~~ at some length the question of the name of the Synod, whether it should be called "The Synod in Mexico" or "The Synod of Mexico." All matters now being satisfactory arranged, the Synod proceeded to elect a Moderator, and the Rev. Arcadio Morales was unanimously chosen as Moderator, and the Rev. Hubert W. Wallace Brown missionary of our Board, vice-moderator. The Rev. Leandro Garza Mora was chosen Stated Clerk. The Synod was then constituted with prayer. This service was of peculiar interest. The Moderator first called on Dr. Wallace, the senior missionary to offer prayer, then on the Rev. Alego Espinoza, the oldest native preacher. After this, the Rev. J. H. McNeilly of the Southern Church, the Rev. A. T. Graybill of the Southern Church, the Rev. Mr. Martenaz, one of the oldest members of the Synod, the Rev. A. W. Malady, and the Rev. Alfonso Herrera led in prayer. The Moderator in this service called upon the representatives of all the Presbyteries constituting the Synod, as well as the representatives of the two Assemblies representing the Presbyterian Church in the United States. He then constituted the Synod with prayer.

The business of the Synod was continued through the next day. Among the items of interest, it was voted, that they request the ^{Presbyterian} General Alliance to permit them to be enrolled as a member of this body. The greetings of the new Synod were sent to President Diaz, the President of the Mexico Republic. The utmost unanimity and harmony prevailed during the entire meeting of the Synod. Nothing illustrates the spirit of the new Synod better than the election of officers. Mr. Morales had been the prime mover in bringing to

pass this happy issue, and it was fitting that he should be chosen Moderator. Mr. Leonardo G. Mora is the most representative man of the Southern Church in Mexico, and it was very seemly to elect him Stated Clerk. The native brethren wished the Rev. Hubert W. Brown to accept the office of Moderator, but he promptly declined. The devotional exercises connected with the meetings of Synod were not only well attended, but were very helpful, and the public meetings of the evenings brought out large numbers and evoked much interest. The Mexican HERALDO, the English daily newspaper, gave large space to its proceedings, publishing in full Dr. McVeilly's address. Nothing occurred to mar the harmony of the proceedings from the beginning to the end.

The members of the new Synod of Mexico, through the Moderator, requested me to convey to the General Assembly of the Presbyterian Church in the U. S. A., fraternal greetings, and to assure them that it was their purpose and desire to maintain the honor of God's Word, to proclaim the truth as it is in Jesus, and to remain steadfast to Presbyterian faith and doctrine in the carrying forward of the great work of the evangelization of Mexico. They also requested an interest in our prayers, owing to the arduous task which God has set to their hands.

Permit me to express to the General Assembly my high appreciations of the privilege of attending this first meeting of the Synod of Mexico. I believe that the hand of God is in this movement, and that it will result in more aggressive work for Christ in our sister Republic.

Sincerely yours,

A. W. Haley.
B. G.

The above resolution was unanimously adopted after a brief but very powerful address by Rev. Albert W. Brown on the relation between the missionaries and the proposed synod. In this address, Mr. Brown asked in the name of the body of missionaries, that they might be allowed to enroll as a high privilege to enroll their names with those of the Mexican Brethren as members of the synod. The address produced profound impression, and the vote on the above resolutions, was very hearty.

TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.

Fathers and Brethren:

In accordance with the instruction of the Assembly, it was my privilege to visit Mexico, and to take part in the organization of the new Synod of Mexico. An informal preliminary meeting was held on Saturday evening, July 6th, in the church of the Divine Salvador. An address of welcome was given by the Rev. Arcadio Morales, and a few words of reply by the Rev. J. H. McNeilly, representing the Presbyterian Church of the U. S. A. On Sunday afternoon, a formal meeting was held, at which the Rev. T. F. Wallace, D.D., the oldest missionary of the Board presided and made the opening address. On the part of the Southern Church, Dr. McNeilly delivered an eloquent and instructive address on "The things which Presbyterianism has stood for during the century." It was my privilege to speak on "The Presbyterian Church in its relation to community." The regular sessions of the Synod began on Monday morning July 8th. The Rev. Leando Garza Mora, of the Presbytery of Tamaulipas, being elected temporary Moderator, and the Rev. W. Wallace of the Presbytery of the Synod of the City of Mexico, temporary Clerk. After prayer, the roll of the Synod was duly completed, each of the four Presbyteries being represented by delegates. The number of missionaries in attendance at the Synod was thirty-seven. The order of business followed the order as suggested by the stated clerk of the Presbyterian Church in the U. S. A., the Rev. William H. Roberts, D.D., namely:

1. The reading of the petition of the Presbytery of Zacatecas to the General Assembly of the Presbyterian Church in the U. S. A.,

and the plan of Union accompanying said petition.

2. Reading of the action of the General Assembly of the Presbyterian Church in the U. S. A., authorizing the establishment of the Synod of Mexico and the Presbyterian Church of which it will be the supreme judicatory.

3. Reading of the letter from the Commission appointed by the General Assembly of the Presbyterian Church of the U. S. A., to be present at the establishment of the New Synod.

4. Adoption of the following resolutions:

WHEREAS, the work of Christ in the Republic of Mexico, as carried on by the Presbyteries of the Synod of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, under the blessing of God has been prospered to that degree, that the churches therein represented are ready for organization as an independent branch of the Church of our Lord and Saviour Jesus Christ, and

WHEREAS, it seems proper to the ministers and elders representing said Presbyteries duly assembled together, that the new church should be established and organized as a Presbyterian Church, and

WHEREAS, the General Assemblies of the Presbyterian Church in the U. S. A., and of the Presbyterian Church in the U. S., with which the above named Presbyteries have been connected, have assented to and authorized the establishment of the new Church by the said Presbyteries, and gave signified said assent and authorization in due and regular form, therefore be it

Resolved, 1, that we ministers and elders representing the Presbyteries of known as City of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, do hereby constitute ourselves with the churches

of said Presbyteries, into the Presbyterian Church in Mexico.

Resolved 2. that the constitution of the Presbyterian Church in the U. S. A., be and is hereby adopted as the Constitution of the said Presbyterian Church in Mexico.

Resolved, 3, that until the organization of the General Assembly, the supreme authority in matters of doctrine, government and discipline with all the powers granted by the Constitution of the Church to the General Assembly, shall be vested in and exercised by a judicatory to be known as the General Assembly Synod of the Presbyterian Church in Mexico.

Resolved, 3, that the General Synod of the Presbyterian Church in Mexico shall have its first meeting in the City of Mexico on July 8th, 1901.

Resolved, 4, that the individual relations between the missionaries and the General Synod, and between the latter and the missionaries which shall cooperate with said Synod, shall be and are as follows:

1. That the missionaries shall be considered members of the Synod with the same rights and obligations as the Mexican Presbyters.

2. That the Synod of the Presbyterian Church in Mexico expects that the Foreign Mission Boards in the Presbyterian Church in the U. S. A, and that of the U. S., will continue to give the pecuniary aid which their Christian love may prompt them to concede for the sustentation of the work which the Synod has to carry forward.

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Permit me to express to the General Assembly, my high appreciations of the privilege of attending this first meeting of the Synod of Mexico. I believe that the hand of God is in this movement, and that it will result in more aggressive work for Christ in our sister Republic.

Sincerely yours,

A. W. Halsey

CABLE ADDRESS:
"INCALCATE," NEW YORK.
A. B. C. CODE, 4TH EDITION.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE.

MADISON SQUARE BRANCH,
P. O. BOX NO. 2.

TREASURER'S OFFICE.

New York, 189
January 6th, 19..

To the Mexico Mission,

Dear Friends:

This letter will reach you just as you are assembling for the annual meeting at Jalapa. Instead of sending copies of it to each station accordingly, I am sending one copy to Jalapa station, one to Mr. Brown, the Mission Treasurer, and one to Mr. Williams, the Mission Secretary.

I can imagine how much you will miss from the Mission Meeting Miss Wheeler and Miss Johnson, and how deeply you will sympathize with Miss Johnson over the occasion of her withdrawal from the work a withdrawal which we hope and pray may be only temporary. She has written explaining the situation and Mr. Wallace has also written, and yesterday in Washington I met Miss Wheeler and talked further with her about Miss Johnson's withdrawal and the possibility of making some temporary provision for the school, in the hope of her being able to return to her work in the not distant future. Miss Johnson has presented her resignation to the Board, but at its meeting to-day the Board voted to request Miss Johnson to withhold her resignation, and while being free to carry out her plan, to allow her name to be retained on the list of missionaries, with a view to her coming back again to the work. Miss Wheeler's plan is that the school should be opened on March 1st instead of February 1st, and she will plan to be back at that time and to take with her from Wisconsin a niece, who is now engaged in teaching, and who would be able at once to take up work in the Saltillo school. With her

help, Miss Wheeler is sure that she can carry the burden of the school for the coming year. The exact action of the Board in the matter was as follows:

"Miss Adna Johnson of the Mexico Mission having tendered her resignation, in view of the very serious illness of her father requiring her presence in the United States, it was voted to request Miss Johnson to withhold her resignation for the present and to accept instead a leave of absence for a year without salary, thus retaining her connection with the Mission, in the hope, which the Board sincerely entertains, that her father may recover his health and she may be enabled to return to her work. Meanwhile, the Mexico Mission was authorized to use Miss Johnson's salary to the extent of \$50 gold per month, for the employment of Miss Frances Johnson of Wisconsin, to assist Miss Wheeler in the work of the Saltillo school".

I know what a loss Miss Johnson's departure will mean to the school and the Mission, but am sure that we can scarcely be more anxious to have her return to the work than she can be to go back to it, when the way is open for her to do so.

In the good letter from Miss Wheeler written from Washington speaking about the last graduating class in the Saltillo school, she writes:

"Places were about arranged for them before I left, and by the first of the year they will take up the work of teaching. The demand for teachers was greater than our ability to supply. Not in our own field and denomination, - we have not money enough to employ all our girls ourselves you know, - but the Friends asked for two, the Congregationalists for one, the Cumberland Pres. for one and perhaps two, the Associate Pres. one, and later the Methodists wish one.

I wrote to Miss Wheeler, asking her whether when our girls taken by the Missions, which would have had to educate their own teachers if we had not educated them for them, these Missions made any such compensatory payment as has been again and again recognized in Missionary Conferences at home as proper and legitimate, Miss Wheeler replied:

The other Missions have not paid us anything directly but we have tried to have the girls pay back a certain amount when they receive a higher salary than we pay those employed by our own mission. Also those employed in public school work. For example, a new graduate has just been employed in a public school at a salary of \$30.00 a month and we have asked her to pay the mission \$5.00 a month. Of course the amount asked must be in proportion to salary received.

The question of asking the Missions to pay something is a serious one, for several objections could be raised to it, and yet there is the other side also.

Of course it is better to allow our girls to be employed by other Missions and in public schools, than to have them idle. We can hardly ask the government to pay us anything, and none of the girls who are employed by the government are doing considerable mission work too, though perhaps not directly for our own Church.

Of course it is comparatively a recent question, as our school is only eleven years old. I shall be very glad to hear anything you may suggest in the matter and will endeavor to carry out any plans you and the Mission may think best.

Of course if we cannot employ these young women in our own stations, or secure for them government employment within our own fields, where their work will accrue to the development of our Churches, it is well to get places for them under other Missions, and possibly no more can be done toward reimbursing the Mission for its outlay than is already planned for in the repayment of the pupils themselves, to which Miss Heeler refers. It seems to me that it would be worth while for the Mission to consider this question, and perhaps to suggest to the Missions which are beneficiaries of our work, whether they ought not to make some suitable recognition.

The same principles of course would apply to the graduates of the Mexico City Girls' school, but I am not sure that so many of them have been employed by other Missions.

Dr. Halsey came back with a very high opinion of the work done by the Girls' schools. He was impressed also with the unsatisfactory condition of the school building in Mexico City. He says that he was told that the Girls' school property in Mexico City

ought to bring a good price, provided negotiations for its sale are conducted wisely and the property is not thrown on the open market. Has the Mission attempted to ascertain at all whether any purchaser for the property can be found, and if so about how much can be obtained for it? I suppose that Miss Browning and Miss Schmidt will present the question of the removal of the school to Coyocacan. I am sure the Board will be very ready to consider such a proposal favorably, although some misgivings have been expressed as to the wisdom of locating the Girls' School and the Young Men's Seminary so near together. If the time has come to make a change in the location of the school and Coyocacan is fixed upon as the best place, and of course the reasons for its selection are obvious, will you please send a full statement of the case to the Board, including rough estimates and general plan of location and proposals as to the disposition of the old property?

Dr. Halsey was not altogether satisfied with what he saw of the work of the seminary and expressed his impressions, I believe, fully to Mr. Brown and Mr. Miller. His comment is,

"The students live in buildings on grounds connected with the houses of Mr. Brown and Mr. Miller. Each student rooms by himself. The students eat at an adjoining house, the food being prepared by the native Mexican, and the students being absolutely required to do no work whatever except the care of their rooms. The personal influence of the missionary families on the scholars seems to me to be almost entirely lost. I doubt whether the system as at present carried on is for the best interest of the work. A single example will illustrate my meaning. A year ago, a brother and sister came to Mexico City, one of them going to the Girls' School in the City, and the other to the boys' school in Coyocacan. The girls had to do here share of the work, sweeping, washing, cooking etc. The boy with the single exception of locking after his room, and with practically no one to look after him, did nothing. At the end of the year, the boy requires much waiting upon, while the girl is developed into all that makes for industry and neatness and thrift. The fault is with the system. I believe that the male missionaries should have the same sort of watch and care over the boys, as the instructors in the Girls' school have over the girls. While in Tecatecas, I had a striking example of the result of the two sys-

ters of training. The native pastor of the Baptist church was at a meeting where I spoke. He was a graduate of our seminary. He had all the slovenly appearance, unclean garments, face, hands, and nails, unbrushed hair, common to the Mexican race. Near him stood the wife of one of the native Christians in "costecas". He was a graduate of the girls' school at Saltillo. Her appearance was neat, as well as that of her child and that of her husband. She looked for all the world like any young woman you might meet in any American congregation. I know not but what this Baptist brother may be a very efficient man, but his appearance was against him. In asking Mr. Wallace regarding this girl graduate of the Saltillo school, how efficient she was in missionary work, he replied, "she is one of the best workers in costecas". All the training in the girls' school develops character, and it seems to me that in the seminary there is a lack of that close oversight which is absolutely essential even in our own land, much more in Mexico. I had a long talk both with Mr. Miller and with Mr. Brown who are the instructors of the seminary, regarding the institution. They feel the need of new buildings. The land has already been purchased, and a portion of the money raised for this purpose. I think this whole subject needs to be carefully scrutinized by the Board, especially in view of the fact that the mission is being forwarded so soon to the erection of new buildings and the enlarging of the whole conventional work.

I do not know whether the mission will present again its request for a man to be principal of the seminary. I saw that request was made last year, also. I evermid wrote of it. Professor Richardson of Madison, Wisconsin was soon as I found that at that time there was no prospect of the appointment of such a missionary for Mexico. I have referred Richardson's name to Mr. Miller, and he corresponded with him regarding the educational work of the Saltillo and area. Professor Richardson was not prepared to undertake that work, however. A few days ago I wrote to him, saying that the matter of the appointment of some one for Mexico might come up again, and inquiring whether he was prepared to consider the call to the seminary. He replies:

"The work in Mexico which you mention would appeal to me very strongly, provided the stress of the work is to be on education, Christian education to be sure but not the sort that takes pity and substitute for industry. The number of pupils and the range of work at the outset would concern us less than that there should be suitable equipment for the work undertaken and a real need and place for

the school - a matter that the Board has doubtless considered. These are the points I should like information on if the matter goes further.

I do not remember the particulars of my correspondence with Dr. Ellinwood, but as he wrote about work in Korea and the Philippines, I think it likely I did not show much eagerness to be off. I did say, however, that when the question of Mexico came up I hoped to hear from the Board.

How would this school under consideration compare with the girls' school in Mexico City?

I have one child -- a boy ten months old. Other facts about myself I think have already been told.

Miss McDermid speaks in the highest terms of Professor Erickson. I am not sure that he would be contented in work so limited as the work of the Seminary is at present, but if he is the kind of man we are looking for, he would be satisfied, even though the number of students should not be very large. It is quality and not quantity that the Mission wants, and I judge from what Miss McDermid says that Professor Erickson would be a man, whose idea of developing strong character and ability in a few men rather than doing a superficial work with many, would appeal. If a new man should be appointed and assigned to the Mission, with reference to the Principalship of the Seminary, I presume one family would be released of those who have been located in Mexico City. Dr. Halsey says that he doubts the desirability of locating three families in Joyoacan, and while ultimately I think we may need that many, I judge from all that has been said that the Mission would agree with the view that if a fourth family is sent to Mexico City, it would be better to transfer two of them, counting Dr. Vanderbilt's as one, to Mitacuaro. I doubt myself whether three families are too many to care for the Seminary, the Press, the Treasurership, the local work that falls to the Mexico City force, when all these departments are running full and the Mission is well-equipped. Dr. Brown wrote some

days ago a judicious and careful letter, regarding the work at Mitacuaro, and with Mr. Brown's consent, forwarded this to Mr. Vanderbilt, asking for an expression of opinion from him as to the location of the missionaries at Mitacuaro, and especially his location there. Just this morning I have, ^{his} replied as follows:

"On the 3rd of December you honored me by asking an expression of opinion on the subject of the work at Mitacuaro and my relationship to it".

It is well to consider first the possibility of working the Mitacuaro field from a point not included in the limits of said field.

1. For 15 years (1878-1893) the field was worked from Mexico City, during which time nearly all of the present established work was opened. During those years it was necessary to make part of the trip to the field on horseback as the railroad was not completed to Mitacuaro until late in the year 1897.

2. The center of the field, Mitacuaro, can be reached in the evening of the same day that one leaves Mexico City. This true of the work of no other missionary except that of Mr. Brown. Mr. Miller needs 2 days to reach his Atlende district. Mr. Wallace needs from 2 to 3 days to reach his work at Comerate or an Iguel del Esquital. Mr. Stran needs 2 days to reach Flalten N. C. Mr. Miller's needs 3 days to reach the Hidalgo work. Mr. Temple needs 3 days to reach the Aguila work and 5 days to reach the Sulcas field. Mr. Johnson needs at least 2 days to reach his work on the coast. Mr. Miller needs 3 to 5 days to reach Merida. Mr. Boyce needs 2 days to reach the Tizantla district and 2 to 3 days to reach his Tabasco work.

3. To do an equal amount of work from Mexico City as from Mitacuaro it will be necessary to add but 2 days more for each trip.

4. The practice in most of the stations of the Mexico Mission is to visit all of the work but twice a year. If the same plan were adopted for the Mitacuaro field, the missionary in charge would have freedom to assist the other missionaries in Mexico City. The same would be true, but to a less extent, were three or even four visits made.

We must conclude that it is feasible to work the field from Mexico City. On the other hand we will concede that it would be advantageous to have resident missionaries at Mitacuaro for there would then be an additional radiating point of missionary influence. However there is an important element of the case to be considered. The re-occupation of Mitacuaro will be equivalent to opening a new station. (1) There are no horses nor itinerating outfit in Mitacuaro belonging to the mission. (2) The mission house is occupied at present by the native pastor.

1. Is it wise to open a new station which can have little prospect of being permanently occupied? (because of our limited number of missionaries. - see report of synodical conference on this subject)

85
17

2. Is it wise to isolate a missionary family when the work can be done as well or nearly as well without such a cost intellectually, socially and spiritually?

3. Is it wise to make the necessary financial outlay to establish said station? (The locating of one family will call for an increase of \$1724. 00 for the first year and \$774. 00 for each following year; the location of a second family would require an outlay of \$500. 00 for house and land (on basis of the Jalapa house) and about \$100. 00 for horses etc for the first year and about \$70. 00 for each additional year.

My own answer to the above questions is that, it is very unwise to reopen the Atacuaro station with our present 'force' of missionaries. The Board, alone, is competent to answer the last question (3) as to finances. These increased expenditures cannot be taken from our present appropriations without seriously crippling our work. If another missionary can be sent and a corresponding increase be made in the appropriations for the Mexico Mission, I would say with my whole heart 'By all means, let the station be reopened'.

In answering your question as to my relationship to the Atacuaro work, I would say (1) I am satisfied with my assignment to the Atacuaro field and have no desire to change as long as we are members of the mission. (2) With a glad heart we would return to Atacuaro to reside provided another missionary family accompanied us. (3) A return to Atacuaro to occupy the station alone would be made in obedience to orders but with the understanding that at the earliest opportunity, we would renounce our intention of devoting our lives to mission work.

I would raise the question as to whether if Professor Richardson or some one else is appointed to the principalship of the Seminary it would be possible for Mr. Miller to move to Atacuaro with Mr. Vanderbilt. It is true that some expense will be involved, but no such increase of expense as Mr. Vanderbilt suggests. The appropriations for the past year were made out on the basis of Mr. Vanderbilt's residence in Atacuaro and not in Mexico City. If a new man is sent, it would cost no more probably to provide for accommodations for one more family in Atacuaro than in Mexico City. Will you please take this whole matter under careful consideration and report your judgment to the Board.

Mr. Vanderbilt speaks in his letter of the measure of supervision given to work away from the stations. Mr. Bailey was strong-

To the Mexico Mission --0--

ly of the view that there were some points, which were not brought
as constantly ^{as could be} desired under the personal influence and supervision
of the missionaries. He recognizes, of course, as we all do, the
impossibility of covering such an immense field with so small a
force and is confident that there every member of the Mission
feels as strongly as any one visiting it could feel, the necessi-
ty of the constant exercise of personal spiritual influence over the
native workers. Mr. Loyce speaks in an excellent letter written
last fall of his dissatisfaction ^{with} some of the men in his field,
whose spirit he could not help but feel was in some measure due to
the inadequate superintendence given to the work in the earlier ye-
ears of the Mission. I believe that one great secret of the suc-
cess of the work of men like Mr. Garbett and Mr. Fulton and Mr. Co-
flet and Mr. Underwood is found in their tireless itineration - itine-
ration crowded full of spiritual incitement of the native agents
and of the closest personal dealing with them and guidance of them.

Mr. Brown writes in most cordial terms of the work of Mr.
Lambert in completing the chapel at Atzacuro and of the most
satisfactory meeting held at its dedication.

Regarding the proposed chapel at Coyocacan, which Mr. Car-
ter promised to build, I would say that we have not yet received
the plans which Mr. Brown wrote in November ^{he would have} ~~and had~~ drawn up. As
soon as everything is clear, I am sure Miss Collet will be ready
to forward the money. Has the Mission considered in connection with
the location of the chapel, the probable location of the Ex Girls'
School, in case it should be removed to Coyocacan.

Mr. Halsey gained the impression at Atzacuro ^{r(1)} more ~~than~~ from
Mr. Palmer. I think, ^{than} ~~than~~ from any one else, that the Board had plac-

ed some restraint upon the Mission in the matter of selling the Mitacuaro property. I hope the Mission has not been under this misconception. The Board will be glad to have that property sold. ✓ Mr. Falvey says that Mr. Palmer told him that the Mission ought to have complete liberty to sell at any time. I am sure the Board would not imperil the success of a good sale, even by the delay of a telegram to New York, and a reply by telegram. But I suspect that you are not likely to be so pressed with any offer for the purchase of the property as would preclude your writing to the Board for the final approval of the price offered you.

Has there been any further development in the matter of the English Church in Mexico City. Mr. Chelley seems to have been strongly impressed with the importance of the establishment of a Union Presbyterian Church. What is the present situation, and what is the outlook?

Some time ago Mr. Chester forwarded a letter received by Mr. Phillips, General Superintendent of Seventh Schools and Young People's Societies in the Southern Presbyterian Church, from the Synodical Body, dated J. P. Diaz, Durango, Mexico. The letter reads as follows.

There is another matter that I wish to speak about. I am teaching here, employed by a Mill and Company. The reservation held by the company contains about one thousand people. The city of Diaz, of which the reservation forms a part, has fifteen thousand inhabitants.

A school is patronized by the people of the reservation and by a large per cent of Mexicans. The Mexicans are very friendly to the Americans and very noticeably defer to them. The better class of Mexicans, like to have their children thrown with the Americans and are patronizing English schools in increasing numbers. In consequence this place is considered a good place for a college and possibly the Mill and Company may in time establish such a school. Certainly the company's hold here will give its managers prestige in such a matter.

We have a Sunday School, attended by only one gentleman the consul, who lately moved here. We have no preaching. Sunday is the day for games. A bull-fight is the event in view now.

as an employee of the company, I could not successfully urge a different manner of life.

Further in the interior is another town, Torreón, which is the real entrance into Mexico. It is naturally favored, is enterprising, and is considered by business men of Texas, the spring town of Mexico.

Torreón is on this road and unless prevented by prompt action on the part of some one else, its schools will fall into the hands of the company. I say this with no disrespect or lack of hearty good feeling, but because earnest Christians living and teaching are so scarce here.

I have been thinking that, because of your position, you could know whether or not our Church would undertake the establishment of a church or Sunday school at Torreón. It is, no doubt, a great opening for such good.

I expect next fall, God willing, to try to organize a school there, on my own responsibility if I cannot secure Christian cooperation, but I would so much like to undertake it under the supervision of the Church.

I am one of those people. They have shown me such kindness, and I am sure you will understand the feeling when I say that what I have written may not find its way into print.

Mr. Hillis will kindly you kindly interest yourself in this matter.

Trusting that God may direct to the establishment of a Christian school at Torreón.

I of course I wrote to Mr. Wheeler, telling him of our own work at Torreón, and suggesting that he and should correspond with my alliance at Dallas. If you have not heard from her, it might be a good thing to write to her and secure her help to the extent that she is able to give it in the work.

The letters which have been received since the regular meetings, speaking very hopefully, of the spirit of the new Church, would not this be a good time to press forward in some way, the self-support movement. If the new Church settles itself in its independence, on the principle of a comfortable acceptance of funds from without, it will be hard in the future to shake fresh. One of the most powerful motives toward self-support is in danger of being exhausted now. The Church is independent, if it goes into a satisfied acceptance of its independence without self-support you will not be able in the future to make use of the motive power

directly under the influence of the Synagogue, and in whom the apostles found a field specially prepared to receive the seed of the Gospel.

We consider the revival in Japan so full of lessons for us in India, that we give an extract from the report of Rev. J. Bellagh of Yokohama. Dr. Bellagh, as well as Dr. Inbrie, answers the question, How are we to explain this revival? Here is the answer:-

1st. The abandonment of lectures and all adventitious circumstances in presenting the great truths of the Gospel. The Gospel, the whole Gospel, and nothing but the Gospel. Christ and His atonement, and the work of the Holy Spirit, this has become the power and wisdom of God unto salvation.

2nd. The spirit of prayer. All hearts melted before God. The gifts of the early morning, prayer-meeting in many places and hearts set on fire by the love of God.

3rd. Holy addresses and great liberty in dealing from the Gospel. Simply by tract, word of mouth, street preaching, and witnessing, to all high and low, in all places. The interest of the Christian, too, is spreading through the world. "Millions of lost sinners and thousands of true converts of leading talents are owing to Christ".

Thus the true message from Japan come down for us in India. We ought not in our prayer-meetings and church services to pray more definitely and earnestly for the out-pouring of the Holy Spirit, to the end that every Christian may be revived, backsliders reclaimed, and the long-converted saved. How many of our prayer-meetings are cold, formal, dead services, largely because of the vague, indefinite prayers. Nothing definite is asked and so there is nothing to answer. We must at least in every Church, as soon as possible, a full account of the revival in Japan be given and an effort be made to get every Christian to join in definite prayer for an out-pouring of the Spirit to our Churches in India. Here is where the revival must begin. Shall it?

We shall be very much interested to hear of the workings of the new Church and how satisfactory the basis of relationship established between the missionaries and the Church has proven to be.

While reading the other evening going home on the train, after some meetings that had kept me very late into the night, a sermon by Dr. Scharen of Amsterdam, England, entitled "Theological Mysticism". It was a very interesting sermon coming from an old man and one of the best known preachers in the world, speaking as he said, with a side of evangelical Christianity which though theoretically recognized by all, does not enter in its due proportion into either the creed or experience of most of us. This was

what he said at the outset regarding the character of the mysticism in which he believed and of which he was speaking:

The central principle of mysticism rightly understood is simply the direct communion of the human with the divine spirit; and we all admit, in theory, at least, that that truth is shrouded in the very holy of holies of our faith. Those to whom Christianity is mainly the re-education, in loftier form and more heart-affecting sanctions of the purest morality, and those to whom it is mainly a system of reasoned dogma, may and will turn from this, its dearest content, with a shrug of distaste; but as long as the truth of an indwelling spirit stands in the forefront of New Testament teaching, and as long as the insight of a pure heart leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief. But while that is true, it is also true that few of us receive the light of Christ a revelation on a perfectly level mirror without distraction or failure to reflect some part of the beam, and I venture to think that this want of perfection has a conspicuous influence in the place in the average Christian man's thought held by the constellations of truth clustering round the central one of the indwelling spirit. These are the Milky Way, the galaxy, which I have ventured to call evangelical mysticism, like other galaxies bright and brilliant and nearby in our cloudy sky, and seen but faintly of light, whereas they are suns.

Every man of these truths rightly so being - the direct communion of the human with the divine spirit, the actual communication of a new life-principle from Jesus Christ and the work of the indwelling spirit in the Christian soul of the Christian in Christ. You will not find me ready to say 'all these things shall they believe', and do not question that they all have a recognized place in the gospel creed, but they are not as they should be facts to be verified by experience and habitually present to consciousness. The proportion which they should hold in our lives may be ascertained by considering the proportion which they hold in the New Testament.

I have thought a great deal about this subject in the last few years, and it seems to me it is the very essence of Christianity, and that unless Christianity is a divine indwelling, the personal possession of the inner life by the spiritual and living Christ, it does not differ in any such essential character from other religions which makes it worth our while to be very diligent in spreading it, or as vindicates in any way our hope that we can spread it with success. And in our own personal lives, I do believe that we need to lay more emphasis upon this truth, and to make it a practical part

of our daily thinking and feeling. We may not understand the mystery of it all, but the fact of it the scriptures make perfectly clear.

A good deal of our religious thinking in the past has been, I believe, one-sided. Dr. Scharen speaks of this in his sermon, referring to "the great evangelical truths of Christ's sacrificial death, which are sometimes treated in a very special manner:

"These may be crystallized into the phrase 'Christ for us', while the others may be summed up in the watch-rod, 'Christ in us'. It cannot be denied that those who have most strongly grasped the conception of Christ's relation to man set forth in the latter expression have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected truths when once discovered, have a way of avenging themselves by taking exclusive possession. No doubt the tendency of Christian mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war cries of antagonists instead of being embraced together on the one banner of a fraternal host. 'Pat and has joined together, let no man put asunder'; and he has joined these two truths together, so as that either without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of divine life to men, unless there has been a sacrificial death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutory nature of Christ's death is not perceived in its deepest ground, nor the imputation of his righteousness freed from the aspect of artificiality, unless his righteousness is imparted, that is to say, unless he is regarded as living in the believing spirit and writing it to himself. He died for us that he may hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth".

I am sure that this truth is a practical truth, that there is in our possession of it and its possession of us a new and deeper power for us all, and that we ought not to be deterred from accepting it by any distortion to which it has been subjected in the past. I believe that our work would become far more powerful if filled from the springs of a deep inner consciousness of an abiding, indwelling

Christ. As Mr. McLaren says:

We must all rejoice in the manifold activities of the churches, and none of us would have these diminished but rather would wish that they were increased a hundred fold, till an inactive Christian was as much a rarity as he is always a wailing contradiction. But life is the root of work, and so is more important than work, and it is open to doubt whether the abundant works of the churches at present are the outcome of life, or whether they are not, in some cases galvanic movements that stimulate vitality and mask death. Orthodoxy has it all her own way now. We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too much work, but there can be too little communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we labour in labour for Christ, the more prolonged and intimate should and must be our communion with Christ. We are in danger of building up many mills and factories on the river's bank, each requiring to draw off some of the water to give its machinery, but the streams will be all used up and its bed dry".

I have quoted these long passages from Mr. McLaren's sermon because I think you might not see it in any of the papers that come to you, and because I trust that you would be glad to think over these views of our Christian privilege which run back to those days when the apostle said, "I am the true vine and ye are the branches and when the great apostle realized the truth of such union and declared: "I live, yet not I, but Christ liveth in me". We are all of us eager to be more useful and be able to accomplish more. I do desire for myself, to be able to accept more heartily and vitally this great truth of living spiritual union with Christ, from which it seems to me all larger and better service must come.

Sincerely hoping that this may be the best meeting the Mission has ever held and praying that the Spirit of God may guide and bless you in all your work, I am,

Your sincere friend,

Robert Eschen

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
53 FIFTH AVENUE.

New York, Dec. 13th. 3.
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Rev. W. R. Richards, D. D. and Mr. Robert F. Spear.

Dear Brethren:-

The Presbyterian Board of Foreign Missions in appointing you as special delegate to visit its mission in Mexico, deems it proper to indicate the considerations which have led to the appointment, and to set forth the ends and aims which it has in view.

The mission in Mexico was opened in 1872 in response to what seemed a remarkable Providential call. A spontaneous missionary work had been commenced in the State of Zacatecas as a result of the introduction of the Sacred Scriptures in connection with the opening furnished by the war with Mexico in 1846 to 1848, and still more largely after the triumph of the Mexican Republic over the Maximilian Empire in 1867, and the consequent proclamation of religious liberty to all classes in the Republic. A church had been formed at Villa Te Ocos before any missionary had visited the place. This church was afterwards encouraged and assisted for a number of years by an American physician, Dr. J. Prevost, who was also instrumental in the organization of a church at Zacatecas. In the city of Mexico a Roman Catholic priest, Walter Aguas, having about the same time become convinced of the errors of the Catholic Church, publicly declared in favor of Protestantism, which he greatly advanced by the eloquence of his preaching. The Presby-

terian Board among others entered Mexico and soon gathered bands of adherents, not merely in the Capital City but in various parts of the country. Young men were soon found who seemed worthy of confidence as teachers and preachers, and for several years a remarkable success attended the work of our Mission, both in the North and in the South. Those were days of transition and more than once the native preachers and church members were tried by some persecution - possibly to the furtherance of their spiritual growth and the development of moral earnestness in the proclamation of the truth. The work has been more fully organized as the years have advanced; two Presbyteries have been formed; two large normal schools for girls have been established on property owned by the Board; a training school with a theological department has been carried on for the last few years near the City of Mexico; a printing press has been kept at work by means of which a semi-monthly paper is issued, together with other work of printing.

But while there is great encouragement in all this, - as well as in the fact that there are now 95 churches with 95 ordained ministers, and 74 licentiate and helpers, showing a much larger development of native labor and administration than in most missions, yet there have been developed some causes of solicitude. For the last three or four years there has been, not an encouraging advance, but on the whole a decline in the membership of the churches; and some of our missionaries have manifested a degree of dissatisfaction at this state of things, and an earnest desire if pos-

able to devise such methods with the counsel of the Board as shall lead to renewed prosperity and growth. The Mission has repeatedly asked that some representative of the Board should visit the field and share in the councils of the missionaries as well as in their labors for the Divine influence, and especially for the supporting of the Spirit upon the Mission in all its stations and in all its lines of work. It has seemed impossible longer to defer our response to this earnest and reiterated call.

It is the desire therefore of the Board that you shall visit the Mexico Mission in accordance with your appointment made Dec. 4th., and if possible at the time of its Annual Meeting which will occur Jan. 23rd 1894. It seems important, first, that you should confer with the missionaries at this meeting upon all the various departments of their work, the conditions and wants of the various fields, the obstacles as well as the accommodations which present, and to manifest to the missionaries the hearty sympathy and interest which the Board feels in them and in their work.

Second, it is desirable that you shall seek opportunities of conferences with the native preachers and other workers by means of interpreters, in order to see the work from their standpoint, - at the same time assuring them of our Board's sympathy and interest and making it clear that a ready self-reliance and self-support are essential to the true prosperity and especially to the future growth of the Mexican Church. It is the wish of the Board that you may have a full and thorough discussion of the whole subject

of self-support in the churches. This subject should receive the constant oversight and prompting of the Mission.

Third, it is the desire of the Board that you shall so far as possible visit the chief interior stations, and also those which are contemplated in the near future, in order that a knowledge may be obtained for the use of the Board of that rural population among whom it is believed the greatest fruits of the future are to be gathered.

Fourth, you are requested to investigate closely all questions concerning the properties held by or for the Board in Mexico: (a) as to their titles; (b) as to their present value; (c) as to their adaptability to the uses for which they are designed; also to learn what new properties are thought to be desirable in the near future.

Fifth, the Board especially desires that you shall give a thorough examination into all the affairs of the Press in the City of Mexico - the property occupied, the encumbrances which rest upon it, the relation of present cost of management, work, and material, to the results accomplished - using for this purpose the recent report transmitted by the Mexico Mission to the Board and any other facts which may be learned on the ground, and to make such recommendation in your report as shall enable the Mission and the Board to pursue a plan of wise economy and of greatest usefulness.

Sixth, it is desirable to consult with the Mission in regard to the present system of itineration, the means of conveyance, and

the expenditure required for the same, and to ascertain as nearly as possible how the greatest usefulness of this branch of service may be accomplished.

Seventh, you are desired to give particular attention to the work of the Training School at Tlalpam and to the whole question of ministerial education, also retaining as far as possible whether the present methods and the present scale of allowances to students are in present requirements as to the admission of applicants are wise, also to confer with the Mission on the general question how far the element of the laity (judgment shall be used, either with students or in the employment of helpers; also whether a class of young adults may be chosen from the rural districts and be fitted for certain kinds of work by a system of normal training combined with practical work upon the field, something after the kind suggested with our first native preachers in the Mexican field; - finally, however, in deciding upon or discarding the means of ministerial education for a part of our force employed as ministers of the churches.

Eighth, you are desired by the Board to ascertain the best methods of reaching the women of this country, both through the propagation of tracts in the girls' school and also by direct work from house to house, in women's meetings for prayer and instruction, and in the organization of young women's bands and societies, this work having as its force primarily to the families of the Church, and, secondarily, to the extension of Christian influence among others.

Thorough attention should be given to the two Girls' Boarding Schools and to the question of training teachers for primary education. /

Lastly, the Board will look forward with prayerful interest to your conferences with the Mission and with the native preachers with reference to the great question how the general spiritual tone of the churches may with the Divine blessing be secured, and will unite its prayers with yours and those of the missionaries for the outpouring of the Spirit of God upon our whole work in Mexico, as well as upon all the other missionary organizations which are seeking to promote the truth of God in its purity and power. The board affectionately commends you to the care of our Heavenly Father in your journey and during your absence.

Benj. Labaree
Recording Secretary

John D. Childs
President

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
53 FIFTH AVENUE.

New York, Dec. 15th. 1893.

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sible to devise such methods with the counsel of the Board as shall lead to renewed prosperity and growth. The Mission has repeatedly asked that some representative of the Board should visit the field and share in the councils of the missionaries as well as in their prayers for the Divine Guidance, and especially for the outpouring of the Spirit upon the Mission in all its stations and in all its lines of work. It has seemed impossible longer to defer our response to this earnest and reiterated call.

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C. Campbell

Self Support by The Mexican Church.

I do not know that I who have been in this country but six months can say very much to elucidate this subject ^{on} with which the Mission has been ^{so long} wrestling for years. But perhaps if I make a few rash statements it will draw out the brethren who have had ten or twenty years experience with ~~this subject~~ and we shall get some valuable suggestions on the subject.

We are all agreed that it is the duty of the Mexican Church to do all it can to support itself so I do not need to discuss that question.

It seems to me that the important questions for us are "How much can the Mexican church give toward self support?" "Why does it not give more?" and "How can we get it to give what it can and ought?"

In the first place I think we shall agree that while it can give much more than it does it can not, comparatively speaking, give very much. Take for example some of our congregations. In Agostadera we have

a congregation to which one of our men whom we pay \$ 60 a month and give fifteen more for horses and mozo is giving half of his time. There are Nine families who are considered as members there. Others attend and perhaps help some but upon these nine we have to depend. If we take from these one man, the average income of the rest together is probably not over ⁶⁰ ~~50~~ dollars. It is under rather than over that for I am told that many of the men do not get more than one real per day. If they were to give the scripture porportion it would amount to \$ 6. and we are paying the ~~XX~~ man for his work there about \$ 37 50 . Furthermore the congregation there is building a house for a residence for the minister and for school and Chapel which will cost about \$100 of which they give \$ 75. In addition to this they will give something towards a school and as that is a Mission school and the Bible is to be taught there every day they may fairly count that it is money given to religious work. They will probably give this year

not far from \$ 100 a. Of this \$ 72 would be the scriptural portion for the eight families and the other \$28 is probably one tenth of the other mans income. I think that congregation is giving its share toward self support this year. But next year it will not do so well for the house will be built and the people are not so willing to give to other objects for reasons which we shall discuss later.

Take the congregation of Patambaro. This is one of the oldest congregations in our district. Probably 10 families are represented. I suppose that the entire income of the congregation is not over \$ 75 a month. To this congregation a minister to whom we pay \$ 75 a month including in this sum his expenses, gives one third of his time. If we place the income of the congregation at \$ 100 and suppose that they give one tenth they would still fall short \$ 15 of paying the minister. And they are now giving \$ 5 a month to the school which they count as given to religious work. Perhaps they ought not so to count

it but they have our example for we so count the ten dollars which the Mission gives to the school.

In addition to this \$ 5 they are not giving any thing because the Minister does not insist that they shall.

Take the congregation in Zitacuaro. I suppose the income of this congregation is not over ^{a month} \$ 400 and probably not over \$ 300. But taking the outside figure one tenth would be \$40. We are paying out on account of the work in Zitacuaro alone about \$ 100 a month. Thus we see that if our congregations give the one tenth they can not pay more than one third the ministers ^{salaries} ~~expenses~~ to say nothing of the others ^{expenses}. And if they give in the same porportion as the Christians of the U.S. do they could not pay one sixth the expences of the Minister.

But the congregations are not giving one tenth nor one fiftieth of their incomes. In Zitacuaro where a collection is taken each Sun. they have given in one month about four dollars and the S.S. children

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have given about one dollar making \$ 5 for the people in one month which at our previous estimate would be one eighth of one tenth.

This is probably as much or more than most of our congregations are doing.

Why do they not give more? Here are some of the reasons as they appear to me. Very many of the believers coming as they do from the Roman church look upon the Gospel simply as a means of getting to heaven.

They have been told the faith in Jesus Christ is all that is necessary and that to with a very poor idea of what faith involves. They do not appreciate the fact that love is the center of Christianity and that their duty is to take others to heaven with them.

They are saved themselves and do not feel the responsibility for the salvation of others. Many of them do not feel the need of the public service and therefore of the minister. They say we have our Bibles and our God what more do we need. We can worship with out a minister. Why should we burden our-

selves with paying a minister? Another difficulty is that in most cases the congregation does not know what becomes of the money after it goes into the collection. It is not spent on their church or chapel. The Minister is paid by the Mission and well paid as they think. They do not read of the use of the money in the Mexican Mission. The Minister seldom or never gives an account of how much money has been collected, and in some cases is charged perhaps truly with misappropriating the the money collected. In most Congregations there is no officer to take charge of the collections. It goes into the hands of the minister and that is the last of it so far as the Congregation is concerned.

Another reason why they do not give more is that they are not given a chance to give. Some of the Ministers knowing that they are receiving as much a month almost as the whole congregation refuse to ask them to give. Others because there is opposition on the part

of the people prefer not to have any trouble with them and as they know that they can get all they need from the Mission they do not attempt to collect any thing. I believe that most of the trouble is with the Ministers and with the system rather than with the people. I have found them willing to give when they know what the money is to be used for. I do not blame them for not giving when they never hear of the money afterward. I would not give so either.

Another thing. How can we expect them to give for the support of their Ministers so long as those Ministers are so much better paid than they are. If one tenth the income of the congregation would pay the Minister we might expect them to give with better grace but where he gets half as much as all of them together I do not wonder that they do not feel much like giving to him. If we are to stick to our present system of a well educated well dressed ministry we must expect to pay them for a good many

years yet, until they get a well paid well dressed congregation. At present it is easier to raise money for almost any thing else than for the Ministers salary. A ministry more of the people could get the ~~XX~~ salary from them much easier. *But our present policy is not to give such a ministry but rather to educate our men away from the people.* What measures can we adopt to encourage self support?

First and speaking for my own field I would say organization of the congregations where the work is permanent into churches. And in the other congregations some organization if nothing more than the election of a man whose business it should be to keep an account of the collections permitting them as present in most cases to go into the hands of the minister and requiring an account of him each month to be made to the congregation. Out of the thirteen or fourteen congregations in the Zitacuaro ^{diast.} there is not an organized church there is not a person aside from the minister whose business it is to keep or give an account of moneys collected and expended. In one congregation the

Minister refuses to keep the collection but keeps an account of it leaving it the hands of the man in whose house the meetings are held. All the money given there is given to the Mexican Missionary Committee.

First then organization enough at least so that there is some person beside the minister who has to keep an account of the money raised and expended.

Second education of the Ministers and of the congregations. I would educate along two lines especially. First that true Christianity demands that he who has the gospel shall give it to others, that the man who tries to go to heaven without trying to take someone else with him will not be admitted when he gets there. ^{I would educate} Second how is the money used here raised in the U.S. and how do the churches in other Mission lands raise money. This education is a slow process and difficult. I have no doubt it has been going on from the first. Two at least of the addresses in the coming Presbytery will be along these lines. In my district I have a meeting of the

Paper B.

Ministrers once each month and in in these I have insisted so far as my limited Spanish would permit upon the necessity of a collection. And I shall continue to insist more and more. I have even gone so far as to say that for the future no Congregation shall receive aid from the Mission to build or repair until it has raised what it is able. One of the great obstacles in the past has been the insufficient Missionary force but with the increased force we shall be able to give closer oversight to the congregation.

I believe also that the Mission should inagurate the system of requiring that each Minister receive a portion, small it may be, but a portion of his salary from his congregation. And I would make it one of the conditions of his receiving his salary that he take a collection each week and in the established congregations make it a condition of his ministration that the Congregation give him a portion of his salary.

Dr. Brown

Theological Training
in Mexico.

In the summer of 1884, I was sent out to Mexico, to take the place of Rev. S. J. Wilson, in the charge of Tlalpam Theological Seminary. I at once went to live at the Seminary and began life and work among the students. When the Seminary was transferred to San Luis Potosi and united with that under the care of Dr. Thomson, I went with it and continued living in the same building with the young men. Of late years, although residing in Mexico City, I still devote several days of each week to the classes I give the students. I have, therefore, for more than nine years, been identified with the work of theological instruction and training as carried on by our Mexico Mission, and have helped educate a large proportion of our younger Mexican preachers and pastors. I mention this

to show that in what I am about to say, I am not theorizing, but giving in condensed form, the results of my own experience and observation in reference to the theological training of Mexican young men who desire to enter the ministry.

It is a pleasure to me to be able to say that in proportion to the money and teachers at our command, we have thus far had the most practically efficient institution in Mexico, judged by the number, character and attainments of the men we have educated, and sent forth into the active work of the ministry. In this respect we do not fear comparison with the training schools of the other Missions, excellent as they undoubtedly are.

In order that you may rightly appreciate the problem we are attempting to solve, a word must be said in reference to the character of the Mexican people, and more especially, the social life of that

class among whom our work is mainly carried on; and also as to the character, social and intellectual life of the young men who, as a rule, seek entrance to our Seminary. A conversion from the ranks of the wealthy, cultured aristocracy is so rare as to excite wide remark; and even from among the well-to-do but comparatively few seek admittance to our churches. Our work lies almost entirely among the poor, imperfectly educated, even ignorant masses which form the bulk of our city and rural population, a class whose daily life is characterized by the lack of those common conveniences which we have come to regard as necessities. Hundreds of our converts cannot read, ~~and~~ are densely ignorant in all religious matters, and grasp with difficulty evangelical truth even when unfolded to them in the simplest language. With rare exceptions, our ministers are to live and work among this class, and must be able to enter into

their thought and life, and draw them to the Saviour by the cords of personal sympathy.

Our students, therefore, must not be educated away from this humble class of the people. Our theological training must not impart a culture, and accustom to a way of living, that will make them shrink from personal contact with the poorest of the poor. When the young men leave our hands they must not have acquired such relatively expensive tastes and habits, in dress and food, that they will be unwilling to lead the life of economy and privation necessary to work in the ranches and Indian villages; nor must their manner of thought and expression have become such that they will talk over the heads of their hearers, discussing problems beyond their comprehension and in which they have no real interest, and in language to them unintelligible. Experience has taught us that this

is no imaginary danger. The young Indian who comes to us from his rude village or country home, clad in cotton shirt and trousers, sandals on his feet, and on his head a sweaty straw hat of the cheapest make, no sooner sees himself dressed in a black cloth suit, black shoes and black hat, not costing in their totality more than fifteen dollars, than he begins to feel within him a superiority till then undreamed of, and out of all proportion to the actual fact; he is a "gentleman" as he understands the term, and must not demean himself with menial or manual work of any kind. Many also once they learn something of the technical language and problems of theology, are led to employ a style of speech not to edification of their hearers. In recognition, therefore, of this dual danger, we endeavor to ~~make~~ approximate life in the Seminary as nearly as we can to that to which our

students are accustomed in their own homes; and to simplify our instruction, magnifying the importance of a plain, straightforward, Biblical exposition of gospel truths. Our tendency is toward greater economy in the expenditure made upon the individual, and the exclusion from our curriculum of all but the most necessary technical instruction, laying greatest stress upon knowledge of the Bible, piety and practical efficiency.

On the otherhand, while recognizing that it would be unwise to seek to emulate the standard of scholarship set for entrance to the Presbyterian ministry in the United States, the experience of our own and other Missions has taught us the disastrous consequences sure to follow the preaching of an ignorant clergy. In even the most staid community there are likely to be some bright men, and crafty priests often draw our preachers into discussions

~~To~~ which in many cases they ~~are~~ are unequal. There is also an element though small, among our converts, with some pretensions to culture. We try, therefore, to teach our young men how to dress neatly yet without extravagance, and by their quiet, dignified deportment win the confidence and respect of the community in which they live. We also strive to give them sufficient elementary knowledge, and so train them in right methods of thought and study, that ^{they} will be able to genuinely instruct ^{or guide} the people in religious matters.

We recognize as a third limitation upon our course of study in the Seminary, the fact that the Mission cannot expend a great amount of time and money on any one student, and that, therefore, the education imparted must call for the least possible pecuniary outlay, and not require more than five or six years for its acquisition.

In the fourth place, we have found it necessary to adapt our five or six years course of study, to the attainments of the average young man received into the Seminary. True, as a rule, we have refused entrance to the very young, and have insisted on the possession of the rudiments of education: reading, writing, and some knowledge of arithmetic, grammar, geography and history. It seems unwise as yet to insist on more than this. Our average beginner has therefore, a training very inferior to that required for entrance to a Presbyterian Theological Seminary in the United States. We believe that this is necessarily so. We must take our material as we find it, throw aside preconceived theories based on ~~an~~ ^{the} ~~entirely~~ ^{totally} different conditions of ~~them~~ that exist in the homeland, put pride in our pocket, call to mind the training given the Apostles, and to other workers in other missions.

fields, in our own and previous ages, and bend all our energies to secure the best, practical results possible in five or six years with the material we have to work upon. First, last and always, we endeavor to impress on our students the fact that they have consecrated their lives to the work of saving men, and to make them, under divine guidance useful instruments to that end.

Our Seminary is at present divided into two departments, ~~the~~ the Preparatory School and Theological course, each of three years.

In the Preparatory school instruction is given in Arithmetic, Algebra, Geometry, a brief course in Natural Sciences, and in Universal and Mexican history. In the years of preparatory training we also endeavor to perfect the students, as far as possible, in the grammatical, even elegant use of ^{the} ~~their~~ Spanish language. As a rule, they quickly

Let me say right here that to show that the positions I now advocate are the ~~real~~ outgrowth of my Mexican experience and not of previous training, that I took both in college and Seminary a post graduate course, and have always believed in a thoroughly educated ministry. If I seem to advocate a less lower standard in Mexico, it is because I recognize that the time is not yet ripe for the ^{enforcement} ~~introduction~~ of our historic standard requirements in this country.

develop a marked facility of expression which tends in most cases to diffuseness, verbiage without thought, and a notable lack of clearness and definiteness in the ideas. The beauties of style are more to them than accuracy in the concept. They are imaginative rather than logical thinkers. They are weak in close and sustained reasoning, and almost invariably fail to clinch an argument, and they often mistake assertion for proof. We, therefore, give them an elementary course in Logic and Philosophy in order to develop the power of exact thought. The ~~courses~~ studies in ~~Phil. History~~ and languages extended through the Theological course; Philosophy does not begin till the first year in Theology.

The languages present a problem we have found it difficult to solve. One attempt was made to give instruction in Hebrew. The result did not seem to

justify a continuance of the experiment under present conditions. We are also in doubt as to the wisdom of continuing of our courses in Greek and Latin, purely elementary as they necessarily are. Instead of imparting a smattering knowledge of the dead languages, it has occurred to us that it might be better to lay out our strength on English, giving the students a knowledge sufficiently thorough to enable them to read and understand it readily. This would practically solve the problem of a theological literature for as far as they were concerned, freeing them from the narrow limits of Spanish theological works, and opening up to them the broad domain of our own religious literature with its rich biblical and theological stores. The plan is to give a full six years' course in English. If our success equal our expectations, ~~over~~ the students will be able to use, during the last years of their course, English text books, especially

in Church History and Theology, instead of the inadequate works and the lectures they are now limited to, these latter of the briefest, as the pupils, experience has taught us, get no benefit from them unless dictated word for word, a slow, laborious process. A smattering of Greek and Latin would be of no real value to men of their training and environment, but English, well acquired, a help throughout life; or as one of our most intelligent ministers said to me: "Religion means more to you Anglo-Saxons than to us, you treat its themes more seriously, it occupies a large place in your thought and literature". Would that our ~~sta~~ young men might breathe the religious atmosphere in which we have grown as Christians. As a rule they lack profound religious experience, they lack also the practical, personal, persuasive element in their preaching. They need to learn how to make careful, studious, prayerful.

preparation, and then to preach with a God-born purpose to convert men then and there.

This leads me naturally to speak more in detail of the studies that form our distinctively theological course. As a rule we do not touch upon the questions that are agitating Protestant Christendom to-day, in so far as they are of a purely critical and scholarly type. Of Biblical and higher criticism, as we understand it, our students do not even dream, and they would utterly fail to appreciate the nature and import of the critical discussions in which we take so keen an interest. We arm them only with those polemical and apologetic weapons they will need to wield here in Mexico, and try principally to teach them the great truths of a plain, straightforward Gospel.

Many who enter our Seminary, have not, as yet read their Bibles through, and have no clear idea of the sequences

of events, and the historical steps in the unfolding of the plan of salvation. We give, therefore, a very simple, but I think, effective course in Bible study. The Scriptures are studied as a text book, beginning with Genesis and ending with Revelation. A certain number of chapters are assigned for each day, and a recitation is required upon them. In connection with this study, the Bible Index and Bible Dictionary are used to throw light ^{upon} the customs and history of those remote times, and especially to give in condensed form the story of each writer and the nature and contents of each book. There is also a thorough course in sacred geography. The students thus gain a clear, intelligent idea as to the contents of the Bible, and familiarize themselves with its modes of thought and expression.

After this preliminary Bible study, which is begun in the first year of the preparatory course, the student

begins work in Harmony of the Gospels, Apostolic and Church History and Systematic Theology, depending for the most part, up to the present time, upon lectures and inadequate works translated into the Spanish. For example in Theology we have only two small works Hodgkin's "Way of Life" and Patton's "Summary of Doctrine", studied in connection with the Confession of Faith and its proof texts. There is also a course of lectures, (mainly a translation of ^{chapter from} Shedd's Pastoral Theology & a condensation of Phelps' "Theory of Preaching") in Homiletics and Pastoral Theology, supplemented by practical training and criticism in sermonizing and Sunday School teaching, and the pastoral and evangelistic work that can be done in the villages near Tlalpam.

A measure of success has, we believe, crowned our efforts in theological training. Our names Mexican ministry is, on the whole, as well equipped

as any in the field. The other missions have heartily recognized this fact. We, however, recognize that their education is at best imperfect and that imperfect as it is, it tends in some degree to educate them away from the people among whom they grew up, and to whom they must carry the Word of Life. We feel profoundly that only the Spirit of God can counteract this tendency, give a warm, loving, sympathetic heart, and eloquent, persuasive, yet simple speech, stimulating our preachers to that study of the Word that alone can make them teachers in righteousness of their fellow men, and awakening them to that active, aggressive effort which alone will, under God, insure the triumph in Mexico of evangelical Christianity.

And I mean more than at first appears when I say this. There is a race prejudice of Mexican against American, intensified by the defeat

in the war of '47, the proximity and power of the United States and the stories sedulously circulated by the Romish priesthood, that we are spies and annexationists and that our converts are traitors at heart to their country. Still I would not lay too much stress on this fact; another is of more weight. We missionaries find it hard to think into the Mexican way of thought and express thought in a way acceptable to the Mexican ear and heart. We are aliens and foreigners to the very end, however much we are loved and respected by our Mexican brethren. Therefore I say, Mexico if ever won permanently to the Gospel, must be won by Mexicans. ~~Then~~ And to further this result, we need our Theological Seminary & by training these bands of picked young men & sending them out to preach among their own countrymen, we are working in the most practical, sensible and

effective manner. All which means simply this, enable us to perfect our course of study and training in the Seminary, help us with your counsels, ~~and~~ your cooperation and your prayers, and sustain us liberally with the Church's God-given means. Would that we might realize in ~~some~~ fuller degree the ideal of a Mexican Theological Seminary in which young men shall be trained fit to cope with the problem of Mexico's evangelization as it confronts us to-day.

Paper C

Contradict

Mercenary interests

Provide for all life

Infant Paul.

One thing begun

Education one thing
Pecuniary support
another

REPORT OF THE MEXICO COMMITTEE.

Your Committee to which, with Dr. Richards and the Council, were referred the report and recommendations of the Board's Delegation to the Mexico Mission, would respectfully report that they have carefully considered the matters presented by the Board's Delegation, and would recommend

I. With reference to the membership of our churches in Mexico: 1st, That the Board encourage the Mission in urging and requiring the native workers to keep clear, full, accurate and uniform records. 2d, That payment of salary to the native workers should in some unobjectionable way be conditioned on the receipt of regular reports to be submitted to the missionary under whose charge the native is working. 3d, That ^{the Mission urge upon Presbytery Sessions that} there should be uniformity ^{of} the form and conditions of entering the Church. ^{and} ~~4th~~, That names should not be irregularly dropped from the rolls without regard to due form and process. In the necessary pruning of the rolls there should be a proper exercise of public discipline. ^{4th}, That the Mission ^{urge upon Presbytery and Sessions} ~~make~~ constant and systematic effort to trace and hold moving church members.

II. With reference to self-support: 1st, That the Board heartily approve the efforts made in Zacatecas Presbytery. 2d, That the Board support the missionaries in Mexico Presbytery in bringing pressure to bear upon the churches of that Presbytery, to equal at least the efforts of the poorer churches of the North. 3d, That some arrangement should be made in each church by which the congregation

shall have an accurate knowledge of the amount and destination of its offerings.

III. That the Board approve of a conference of missionaries and the native workers, to be held apart from the meetings of the Presbyteries, either immediately afterward or immediately before, with no ecclesiastical purpose but for ~~the~~ spiritual stimulation and help, *and* for instruction in practical work, ~~and for~~ deepening of spiritual life. That the expenses of this conference do not exceed \$500. gold, and that that amount be entered in the estimates for the ensuing year, and that Dr. Richards and Mr. Speer be authorized to prepare a letter for El Faro in accordance with the request of the Mission, to be addressed to the workers, and "embodying this and such suggestions as they consider wise and pertinent."

IV. With reference to day schools: 1st, That the people in behalf of whose children these schools are carried on be urged to pay something, though in their poverty it be little, toward the support of the school; that the Mission carefully enforce this recommendation and keep accurate records of the amounts contributed to be reported to the Board; and, second, that no schools be supported by the Board which do not receive the careful supervision of the missionaries; and, third, that some simple forms of Bible teaching be introduced into all these schools ^{where it has not already been introduced} in addition to the somewhat mechanical instruction now given in the catechism.

V. That the Board approve of the Mission's action in con-

tinuing the Committee appointed by the Board last year to investigate the matter of the Press, to exercise a general oversight and control, and would advise the appointment at each Mission Meeting of such a Committee ^{of the Mission} which, with the control and oversight of the Press, should aim at providing the Mexico Mission with a more complete evangelical literature.

VI. That that portion of the report of the Delegation bearing on the question of property be referred with all the papers alluded to therein to the Finance Committee and the Treasurer for report, and that the question of a quit-claim deed from the heirs of Miss Melinda Rankin, to clear the title of the old property in Monterey sold by the Board, be referred to the Finance Committee and the Treasurer.

VII. That the Board approve the judgment of the Delegation deprecating the building of expensive churches above the needs and tastes of the people, and hold out no encouragement of its assistance in erecting any churches where the people themselves do not contribute a large portion of the expense.

VIII. That the question of a limit to the amount of freight and customs duties to be paid by the Board, in view of the excessive expense of the importation of goods into Mexico, be referred to the Finance Committee and the Council.

IX. That the Board suggest to the other missionary agencies at work in Mexico that they unite in recommending to the missionaries the holding of a general Missionary Conference for the discussion of important questions of missionary method and comity, and that the Coun-

cil be instructed to correspond with other missionary boards to this end.

X. That the Board express its warm approval of the spirit and purpose of the Mission, of the efforts it is making to solve the perplexing questions confronting it, and of the measures it has taken to this end.

XI. That a copy of this report and of the report of the Delegation be sent to the Mexico Mission.

Respectfully submitted,

Robert E. Lee,

R E P O R T

OF MR. GRANT'S VISIT TO MEXICO.

1896

Respect,

NOTES ON TOUR IN MEXICO.

My recent journey to Mexico was made exclusively with the purpose of visiting the mission stations of the different Boards and learning from observation and conference with the missionaries the progress of the evangelization of the country, the character of the population and the conditions under which missionary work was carried on. As far as practicable I visited the stations of all the Boards and found all the missionaries quite willing to show me their work in its everyday attire and to discuss as freely as though one of their own number the difficulties and possible mistakes of their methods. I am quite confident that there was no effort at deception or making a better showing than really existed, and that there was an earnestness and general desire on the part of the missionaries to adopt any methods which would tend to the more rapid evangelization of the country. It is evident that our missionaries are entering upon a new era in their mission work since the Telusa Conference in April. If we can accept the testimony of many of the missionaries who attended that meeting, there has been a spirit of union and co-operation among the missionaries of all the denominations not so completely enjoyed before. The conditions produced by this spirit are likely to be fruitful in much more united effort to enlarge the area and intensify the effect of the mission work in all its departments.

In reviewing the work of the various missions in Mexico we find that the amount of money which has been annually appropriated for mission work has not been attended altogether with an equal increase in the

numbers added to the churches according, at least, to the reports of the Missions. This lack of progress is felt in nearly all the Missions and may have to do with several causes aside from the moral and spiritual apathy which is almost a common factor in missionary enterprise. For example: In 1872 the missions of the three principal Boards working in that country appropriated \$78,700 and had a church membership to begin the year 1880 of 8,746. Five years later, in 1884, these Boards, with the addition of \$10,654 from the Southern Baptist Convention, were appropriating \$104,305 and had attained a membership of 8,703. In 1889 the appropriations had increased to \$208,000 and the membership had fallen to 8,428. In 1894 the appropriations remained about the same, \$206,390 and the membership had increased according to the statistical accounts of the year to 10,000. It is unfortunate that the large increase in membership between 1872 and 1884 was probably due to counting as members those who had either joined the church under false impression as to the real significance of membership, as well as to the fact that in many cases the churches had failed to expunge from their rolls the names of those who had transferred their membership to other places. The marked increase in the membership between 1889 and 1894 may perhaps be accounted for in something the same way.

The present appropriations of all the Boards, not including those of the Women's Societies not included in the above, must be about \$300,000 with a total membership of 12,000. The early years of the mission work in Mexico constituted in a measure its heroic age, when

the persecutions took more of an outward form in the stoning of evangelists' hands and in open and personal violence against individuals. Of later years this has in a measure been replaced by the secret boycotting of Protestants, so that in many cases it is difficult for them to find employment. The time has come when we should ask ourselves, what is the chief cause for the lack of progress in the mission work; and does not the main hindrance lie with the Church itself? All the Boards had adopted the policy of educating as many of the promising young men for the ministry and pastorate as presented themselves, and these after graduation have been placed over stations and almost wholly supported from the mission funds. These men in many cases set fairly good examples of Christian living and are capable of preaching instructive sermons to their people; but taking them as a body they lack aggressiveness, and owing to the fact that many of them minister to very small congregations of uneducated people, their sermons are apt to degenerate in quality and force; so that the attendance is apt to remain small and the preaching services have little effect upon the community of believers taken as a whole. The members of these congregations feel that the ministers are part of the mission force and do not feel specially responsible for their support nor in a position to criticise their preaching and methods. In fact, some of the congregations have seemed more animated with a desire to enlighten those about them and bring them to a knowledge of the truth before they had regular pastors installed over them than since. In some cases the congregations have been paralyzed.

by having these preachers absorb the whole work of teaching and admonishing, and the members having no personal duties or obligations have passively submitted to what seemed to be the normal conditions of church life. These preachers have preached twice on Sunday, taught the Sunday-school and conducted the mid-week worship, while the members of the church were compelled to the belief that their duties were simply to receive and not themselves to be active participants. An inevitable result has been a falling off in their attendance.

My first stop in Mexico was in the City of Chihuahua in northeast Mexico, the capital of the State of the same name. Chihuahua is a city of considerable size and enterprise, there being several hundred foreigners, including Americans, there actively engaged in trade and mining. The Governor of the State is also progressive, enterprising and liberal and in favor of improvements of all kinds. The American Board has its principal station in north Mexico at this point. Rev. James F. Titon their missionary stands in good repute among foreigners and government circles. He has succeeded in securing the co-operation of the Christian foreign community in his church work, and through their aid and with money received from the United States and money raised in the native church, has erected a very attractive little church in order to conduct the services in both Spanish and English. The Sabbath morning is given to the Sunday-school in Spanish with one or two classes taught in English; the afternoon to preaching in English; the evening to the regular Spanish service. It seems under the circumstances existing in Chihuahua that it would be unwise to neglect holding services in English

for the foreign community whereby their spiritual life and co-operation in the work for the natives is maintained. While on the one hand the missionaries are often criticised for conducting work in English when they are specifically sent on a foreign mission, on the other, the neglect of their fellow citizens resident in foreign parts is a source of severe criticism and even of antagonism by the foreign communities. It may be said that even to secure the co-operation of a small minority of their fellow countrymen takes away the stigma from Christianity in the eyes of the natives, who regard the missionary, not so much as representing the Christian aspirations and ideals of his own country as representing a religious sect and for which he labors purely in the capacity of an employee. I visited with Mr. Eaton one of his out-stations, Jimenez. We secured lodgings at the house of a widow which were quite the average accommodations of the country. Our nights were not altogether comfortable on account of the various inhabitants of the room that we rented and the leakage of the mud roof. We reached Jimenez early in the morning and had to wait an entire day to gather together the thirty or forty church members who were very attentive to the addresses upon missions in other lands and exhortations to further activity on their own part. Another day was spent in waiting for the river to go down sufficiently to ford, but there seeming no prospect that it would do so, I was obliged to abandon visiting a second out-station and take the train the following morning for Fresnillo. The railway runs through a long stretch of barren plains interspersed here and there with ranches and towns, the principal product of that part of the country being silver from the mines and cattle from the distant mountains.

Fresnillo is the centre of a mining district, itself at one time

a very prosperous city. Here I visited the pastor of the Presbyterian Church and the church building which was erected by the Mission. The pastor impressed me as being a sincere man. He had learned a trade in his early life at which he was considered quite competent. The congregation had been formed here as early as 1873, and as far as his statements of the present attendance at the church services went, they served to show that the church had largely lost its original zeal. The principal men in the church went to their business on Sunday morning. The church seemed to be at a low spiritual ebb and without effect upon the Roman Catholic community, which did not attend as formerly. In the matter of self-support the church had recently been paying for the lights and janitor and between one and two dollars a month for the pastor's salary.

I spent the following Saturday and Sunday at Zacatecas and had personal interviews with the pastors, elders and deacons. The Zacatecas church is probably the best known in all that section of Mexico. They are housed in an old church, formerly belonging to the Roman Catholics, with a very high arched roof and a dome in the centre making it very difficult to hear the preacher and expensive to light, neither suitable for congregational worship nor attractive for evangelistic purposes; on the whole impressing the minds of the church members with the wealth and ability of the Mission, and taking from them the feeling of proprietorship in their own church home which they have ability to sustain. The activities of the church seemed largely confined to the church centre, no new evangelistic work in the city having been carried on of recent years. The church under the care of Mr. Gassaway of the Southern

Baptist Mission was suffering from the same cause- "too much building."

The Cumberland Presbyterians have a congregation at Aguascalientes forty miles beyond Zacatecas, and are active in their evangelistic efforts in the city and state of Aguascalientes. They purpose establishing from the start self-supporting congregations and not encouraging them with any financial help excepting such as is temporary. Mr. H.M. Sharp who represents that Board is fully confirmed in his opinion as touching the principles involved. This Board has also a missionary, Dr. Taylor, located at Guanajuato, a large mining city at the head of a very fertile valley and surrounded by a prosperous and productive district of mining and agriculture. The Methodist Episcopal Church has extensive buildings there for a year, women's seminary and dispensary which latter work is in conjunction with the medical work of Dr. Saloman at Silao. The medical work is established on the principle that all applicants for medicines or examination shall pay twelve cents each unless they attend the church services, when they are only charged six cents each. The larger number of them accept the conditions imposed and thus come under the direct influence of the preaching of the Gospel. They have considerable visitation among the people, Mrs. Cartwright being a medical lady.

From Guanajuato I went to Maravatio and took the narrow gauge railway to Ocampo arriving there late in the evening. Taking horses on the following morning with Mr. Campbell we rode ^{together} ~~with him~~ for three hours and a half to his station at Zitacuaro. This whole region is most

picturesque and fertile, is covered with rich pasture lands and corn fields, the people all seemingly thrifty and well-to-do. In the large section of Michoacan, comprising Mr. Campbell's field, there are located more twenty congregations, about twelve of which are supplied with pastors or preachers. Two of these pastors are men of rather superior ability. Mr. Rodriguez who is almost totally blind is now ministering to the church in Titaquaro. He was formerly a lawyer and connected with a wealthy family. He is a man of marked intellectual ability and easily able when he gave up his profession to earn twice or three what he now receives for preaching the Gospel. Mr. Ariza, the other mentioned, is the pastor of a church one day distant, and in fact could secure from a congregation of any size at least a fair degree of support. The other preachers are men of this ability but none of them family head preachers. The difficulty seems to be the same as at first indicated; that they have failed to exert their congregations in the church work and to develop them in activity, and have also failed in a great degree to visit the church congregations placed under their charge, though provided for this purpose with horses by the Mission. Some of them, it may be said, are physically unable to undertake this work. The result in the field taken as a whole has been that some congregations without pastors have developed more internal strength and sturdiness than congregations supplied with pastors. Mr. Campbell has rather permission from his Mission to at a near date cease paying any of the salaries of the pastors in his District, with the exception of a pension to Mr. Rodriguez on account of his blindness, and proposes to throw the whole burden upon the people if they wish.

the people if they wish to employ the ministers now serving them. He has addressed a letter to his native congregations and has personally visited them to explain the necessity for this action and excite them, if possible, to take the subject up for themselves. I was impressed with the conviction that while Mr. Campbell's plan is exceedingly rigorous and revolutionary, it is far better than ~~that of~~ the one which he found in operation when he took up the superintendence of the work in that district. If the Mission are prepared to take a decided step, throwing the responsibility for the support of the pastors upon the congregations and only looking to the Boards of Foreign Missions to supplement what they themselves gave, I believe that Mr. Campbell would quite concur in modifying in some degree the plan which he has proposed. It is doubtful whether the Missions of the several denominations working in Mexico can be brought to any sudden withdrawal of their support of native pastors; but it is not at all unlikely that they may be gotten to agree upon a method looking toward self-support beginning with throwing the responsibility directly upon the congregations to fix the amount of the salaries. This can be done by the Missions agreeing to pay not more than four times as much as the congregations pay, the congregations to fix the amount and, in case they fail to raise the amount agreed upon with the pastor, the Missions are only obliged to pay four times the amount that is raised. At first sight it would seem that this was throwing a heavy burden on men consecrated to the ministry; but on further consideration it is in most cases true that the pastors who are unequal to the occasion will naturally seek other employment,

while those who are capable of preaching and superintending church work will receive the sympathy and hearty support of their own people. Under the present system the pastors do not feel responsible to their people but only to the Mission; and the people do not feel themselves under any obligation to the pastors nor are in a position to criticise their ministry. The most serious obstacle to self-support is that the salaries are too large for the people to pay. The Missions have paid the men to be educated and now have to pay them high salaries because they are educated. The education they have received has largely been a preparation for preaching sermons and not a direct training suited to the conditions of the field. The first steps have been taken toward the organization of a training school at Zitacuaro with a view of its becoming a training school for Christian workers, whether its graduates enter the ministry or simply become the efficient laymen of the church. It is hoped that when fully developed this school may furnish the fitting ground for selecting men for higher training. It is believed that at present the men trained in such an institute would meet the requirements of the country congregations better than those hitherto entering a distinctly theological school; that they will live nearer their people and live on a scale approximating what the people can afford to support. This idea is not altogether a new one, it having been tested pretty thoroughly in the China Missions, especially in the work described in Dr. Nevius' "Methods of Mission Work." The Southern Methodists in San Luis Potosi, under the direction of Rev. G. E. Winton, have substituted in a large measure the training school for the theological

seminary.

At Tokyo I spent the evening with Mr. W. D. Powell, a missionary of the Southern Baptist Convention, who expressed himself as heart and soul in favor of the entire self-support of the native ministry. He advocated a ministry which, if necessary, labored with their own hands to partially support themselves until the churches were able to give them a full competency.

The effect upon the Mission themselves of applying these principles will necessitate some change in the methods employed. First: If the congregations are to be visited and properly educated in their duties and obligations as church members, the Missions will have to be reinforced with more foreign missionaries. Second: Local conferences will have to be established with delegates from the churches, where the spiritual life and growth of the church may be discussed and an annual exhibit made of how far each congregation meets its own expenses. Third: Such missions as the Methodist Episcopal Church (South) will have to hold their annual meetings which review and appertain the mission funds according to the merits of the case without being embarrassed by the presence of the native ministry.

One object of Mission policy to be jealously guarded is to keep the control of the mission funds absolutely in the hands of foreigners, placing the Mission in the attitude of co-operation with the native church. That the policy of the Missions is to be respecting this question may be judged by the action of the Southern Baptist Convention last year:

The question of self-support is of supreme importance to those who would establish self-perpetuating and missionary churches of Christ. Until self-dependent and self-controlling, these New Testament bodies must lack the vital principle of permanence and reproductiveness; and as missionary organizations they cannot attain to their greatest moral power or highest spiritual success until they rely, under God, upon their own resources and ministry.

From the experience of missionary workers of all denominations in all parts of the world, and particularly from the experience of missionary workers in the Republic of Mexico, we are compelled to consider the so-called 'Subsidy-System' to be hurtful, at once deceiving its advocates and debilitating its beneficiaries. This well-meant but mistaken system defeats only too often its own beneficent purposes by shouldering burdens which, for their own development, the churches need to bear, and by accustoming them to habits of congregational life, to methods of work, and a scale of expense artificial and undesirable. What at first glance appear to be vigorous churches of the New Testament pattern are only too frequently discovered to be but eleemosynary organizations dependent for their very existence upon this system of protective paternalism.

While considering the support by mission funds of settled pastors, whether native or foreign, to be part of a system to be discouraged, we believe that Christian expediency counsels assistance in the sustenance of pastors already settled, but insist that in all such cases the churches to which they minister shall be required to furnish a portion of their support. The amount to be determined by the churches of

portion of their support, the amount to be determined by the ability of the churches in question. In every such case, however, such churches and pastors must understand that this assistance is positively only temporarily extended, and will be diminished by sliding scale until the pastors derive their support from the churches alone.

"The true test of the propriety of organizing believers into a church is their readiness to assume, and ability to comply with the obligations of such an independent corporation. From the very beginning converts should be taught to rely upon their own financial resources, whether in payment of rents or support of pastors, and should not be encouraged to demand, or expect, fixed periodical visits from missionaries or evangelists supported from abroad, but rather to rely upon themselves, and to assemble themselves together on the Lord's Day, as commanded in the Scriptures."

With the Mexican churches once on a self-respecting basis, larger results may be looked for, both in their internal growth and in the evangelization of the country; and we believe that the minds of all the missionaries are turning or are turned in this direction.

The three most serious questions in our Mexico field to-day are self-support, the establishment of a training school for Christian workers, and the caring for the very large territory dependent upon the Presbyterian Mission where many out-stations are already established. The appropriation for 1925-26 for our whole Mexico work is between \$125,000 and \$125,000 (Mexican). Of this amount \$33,701 is for "missionaries on the field" and "missionaries not on the field", while \$87,541

are for evangelistic and educational work, largely expended in native salaries. The amount of ^{the} contributions of the native church reported last year was \$4,581, less than one-tenth of the salaries of the native teachers and preachers. While the present system is acknowledged by all our missionaries to be detrimental to the best interests of the Mexican church, it is doubtful whether they are prepared to agree upon a plan throwing the responsibility for any definite portion of the support of the native pastorate upon the congregations. It seems that there should be some minimum proportion of the salaries of the pastors pledged by the congregations and that the foreign mission bodies should make appropriations with the understanding that the proportion given by them is to supplement what is given by the congregations and to be decreased year by year. It appears to me that it would aid our mission in Mexico and relieve it from some embarrassment if our Board were to express itself at least so far as to advise the congregations through the Mission that in the future this Board would not pay more than four times what the congregation pay toward the salary of the pastor. Time should be allowed for the introducing of such a new system. It would practically take the present missionaries on the field from one to two years to get around and fully explain ^{to} the congregations the reasonableness of such action and the continued interest the Board feels in their spiritual welfare. It is safe to say that such reductions would relieve the Board to the amount required for the support of at least two or

three additional missionaries greatly needed to properly supervise the work in the extensive territory now under the care of nine missionaries located at eight stations.

The visit two years ago of Dr. Richards and Mr. Speer did very much to encourage our men there to face the problems which confronted them and to bring them to mutual understanding and to the support of each other's work. The lack of the sense of responsibility for each other's work and the absence of any real unity and mutual support has been entirely replaced by the fuller definition of the powers of the Mission and the obligations which these powers impose. Referring to the Report of the Committee upon the visit of Dr. Richards and Mr. Speer, it will be evident that ^{after} such a study of the work which they were able to give, following so many years of expansion, the Mission has arrived at a time when it must in a large degree recast its work, readjust its relations to the native congregations, and lay plans which must of necessity involve permanent establishments. The Mission is acutely sensitive to the actions of the Board, and it will be most unfortunate should they fail on that account to bring in a full recommendation for their future work which is too small in its plan to meet the case or too radical in its measures to meet the full approval of the Board and all the missionaries.

At this critical juncture in our Mexican work, it would seem almost imperative that one of the officers of the Board should attend the next Annual Meeting of the Mexico Mission which is to be held in Zitacuaro the third week in January. Dr. Richards and Mr. Speer's visit has paid

ten times over the amount which it cost, and a second visit at this time would probably put the Mission squarely on its feet for another ten years.

DR. HALSEY'S REPORT
ON HIS
VISIT TO MEXICO
JANUARY 1912

Report of A. W. Halsey

**THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

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NEW YORK
FOREIGN MISSIONS CODE
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OFFICE OF SECRETARY

RECEIVED
March 8, 1912.

MAR 8 1912

To the members of the Executive Council:

Mr. Specter.

Dear Friends:--

Herewith find copy of the personal report of
visit to Mexico Mission.

The meeting of the Council in which this report is
to be considered in detail will be held on Friday, March 15th, 4:30 p.m.

I trust the members of the Council will come ready
to act on the recommendations submitted.

Sincerely yours,

A. W. Halsey

Enclosure.

FEB 27 1920

TO THE BOARD OF FOREIGN MISSIONS.

Report of the visit of Secretary Halsey to
the Mexican Mission.

- 0 -

In accordance with the action of the Board (See Minute Nov. 20/11) I left New York, Mrs. Halsey accompanying me, January 9th arriving at Saltillo, Mexico, Saturday morning January 13th. We left Saltillo January 15th arriving at San Luis Potosi January 16th. On Wednesday, January 17th we went to Aguas Calientes remaining there until the evening of Thursday, January 18th. Reached Mexico City on Friday morning, January 19th, we went immediately to Coyoacan, a suburb of Mexico City, where is located the Presbyterian College and Seminary. The Mission meeting was held at Posadas, the Girls' Normal School situated about one mile from Coyoacan. We remained at Coyoacan from Friday, January 19th, until Monday, February 5th, the entire time being taken up with Mission meeting or with conferences or committee meetings. On Sunday, January 14th, I spoke in the Union Church in Mexico City and twice in the Y.M.C.A. On Saturday evening, January 26th, Mrs. Halsey, Dr. Wallace and myself visited Ozumba spending Sunday at Ozumba and Chimal visiting the work there. Sunday, January 28th, we spent in inspecting the Mission work carried on by the Board in Mexico City. Monday evening, February 5th, we left for home. Practically the entire time of my stay in Mexico City was taken up in Mission meeting, conferences and discussion of Mission matters.

This report is for members of the Board and Executive Council only and will deal purely with administrative matters. I would like permission to publish a booklet to be entitled "Mexico after the Revolution" in which the popular phases of the work in Mexico will be presented. I suggest that this booklet be one of the series now being published by the Literature department in connection with the Seventy-

fifth Anniversary of the Board.

1

The most important subject for investigation was the missionary. For years there has been trouble in the Mexico Mission. I went to Mexico with fear and trembling lest I should find a group of workers lacking the true missionary spirit. After as thorough an examination as possible, interviewing practically every member of the Mission and often at great length, and after sitting in conference with them for more than two weeks I am frank to confess that my fears were groundless and I am frank to state that in my judgment the present force in Mexico is composed of a body of true men and women worthy of the fullest confidence of the Board. The Mission lacks a leader. It is very deficient in the number of men as I shall intimate before closing this report. A few years ago there were 13 men in the Mission, now (excluding the two now missionaries who are not yet voting members) there are only six male members of the Mission. I found the missionaries very ready to receive suggestions and very prompt to act on matters involving the honor and welfare of the Mission.

On arriving at Saltillo I found the Presbytery of Zacatecas in session, I attended the session of the Presbytery both Saturday and Monday. The active members of the Presbytery had personal interviews with me during this time and were most bitter in their denunciation of one of the missionaries, the Rev. C. Scott Williams. I have never seen a body of men so incensed against any fellow worker as the members of the Zacatecas Presbytery were against Mr. Williams. The male members of the Mission present at Presbytery, Mr. Elliott, Mr. Petran, and Mr. Molloy had an interview with me not long after my arrival in Saltillo. They presented certain grave charges effecting the moral character both of Mr. and Mrs. C. Scott Williams. Mr. Elliott, who had been assigned some time ago to San Luis Potosi was the prime mover in the matter; he had

sent two young Mexican girls from his field to be enrolled as students in the Normal School at Mexico City. The school not being open at the time of their arrival, they were taken into the family of Mr. and Mrs. Williams. Notwithstanding Mr. Elliott's repeated requests it was many months before these girls were released from the home of Mr. Williams and were finally sent to the Aguas Calientes School. This aroused Mr. Elliott's suspicion that everywhere was not right with Mr. and Mrs. Williams. He also ascertained that Mr. Williams on leaving San Luis Potosi had left unpaid bills. He began an investigation in a most careful and systematic way and gathered a large amount of evidence which it seems hardly necessary to give in detail. In the meanwhile, there was every evidence being gathered, all of which showed that the usefulness of Mr. and Mrs. Williams as missionaries of the Board had ceased. I was very careful not to take native testimony unsubstantiated by other evidence and insisted on proof outside of the word of any native however much honored and revered in the church. While at San Luis Potosi in company with Mr. Molloy and Mr. Elliott I spent some hours in interviewing one of the young girls detained in Mr. Williams' home. The evidence was overwhelming, some of it being of a documentary character which would be, so far as my knowledge goes, of legal value in a court of justice. On arriving at Coyoacan on the morning of Friday, January 19th a meeting of the male members of the Mission exclusive of Mr. Williams was called. We spent the entire morning and part of the afternoon going over the evidence and deciding what was best to be done. It was a serious matter to accuse a missionary, especially of charges such as those preferred by Mr. Elliott. After much deliberation and much prayer we sent for Mr. Williams. The simple charge made against him was that the evidence in our hands was of such a nature that in our judgment the usefulness of Mr. and Mrs. Williams as missionaries of the Board in Mexico was at an end. There was a long pause before Mr. Williams spoke.

He then said that he had done things in years gone by which he was conscious were wrong and which no doubt hurt his usefulness, he also said that he did not know the extent of the evidence which we had accumulated. There was another long pause. Finally it was suggested that he might like to speak more at length with one of us. He assented to this and asked that Mr. Molloy might retire with him. After half an hour Mr. Molloy returned stating that Mr. Williams had made a full confession of his sin, stating, however, that it was in the past and that in more recent times the evil practices had been given up. We then suggested to Mr. Williams that he should offer his resignation at once, which he did, the resignation being written out before he left the house. I suggested the following terms upon which the resignation should be accepted:--

1. Mr. and Mrs. Williams to leave Mexico not later than February 5th, this gave them a little more than two weeks to settle their affairs.
2. His salary to be continued to the end of the fiscal year and the travelling expenses, both of Mr. and Mrs. Williams and children to be paid to Los Angeles, Calif. the city to which he said he desired to go.
3. The \$85.00 spent in the gathering of evidence to be paid by the Board.
4. His unpaid bills both at San Luis Potosi and in Mexico City to be liquidated out of the sale of his furniture. The Committee of the Mission to have charge of the sale, to receive the funds and pay his bills in full before giving him any money whatsoever.
5. The money which he owed the Board, due to the Treasurer permitting him to overdraw his account, to be raised if possible, by Mr. Day and Secretary Halsey. Mr. Williams accepted these terms in writing, and personally expressed to me his gratification at the generous action of the Board. The next day the Mission accepted Mr. Williams' resigna-

tion on the above terms. I recommend that the Board approve of the action of the Mission. B

The Board will understand that I had to take the full responsibility in this matter as it seemed to me absolutely essential that both Mr. and Mrs. Williams should leave Mexico at once. The matter, however, did not end here. Mr. Williams was the editor of "El Faro", a weekly paper published by the Mission. His resignation from the Mission removed him from this office. Mr. Arellano, one of the native brethren who had done much work on the paper was appointed temporary editor on the paper. In the rush of business Mr. Vanderbilt who had been appointed to have general oversight of the paper, failed to read the articles which came out the next week. Among these articles was one from the pen of Mr. Williams, the translation of which I give you herewith:

"To my many friends:

I have just placed my resignation in the hands of the Executive Committee of the Synod and now it only remains for me to say farewell to the readers of EL FARO, after almost six years in the editorship of it and after having labored for many years as a humble contributor to its columns.

In the first place I wish to ask a thousand pardons for my many faults and mistakes in the work of the editorship. That I have worked conscientiously, no one who knows me will doubt, but I also recognize my limitations and the imperfections which naturally could not have been removed from these columns because they are related to my own personality. If in any point I have offended I feel it deeply and I pray that all will grant me their most ample indulgence, now that I hand over the work to other and more worthy hands.

To my associates I will simply say that I will never cease to pray for the success of the paper and of the church which it represents, and that to this end God may continue blessing them in each one of their writings. It has been a great pleasure for me to sustain pleasant relations with a great number of persons, and in some cases directly, as many have honored me with their visits to the office and with others I have carried on a cordial correspondence. I have highly appreciated these privileges and the breaking of these ties causes me deep grief.

To my brethren who labor as colleagues in the evangelical press of Mexico and of other countries of Latin America, I wish to point out how grateful to me is the remembrance of their courtesy and kindness. I have labored much in favor of harmony between the denominations and of co-operation in the work of evangelization. If I have been able to do something in this direction, it is due to the gentlemanly and Christian character of these colleagues, from whom I take my leave with the profound conviction that nothing has happened within the past years which might have left a cloud in the horizon of our fraternal relations.

To the thousands of readers of EL FARO I wish to present again

the same message with which I began my task. "Now then we are ambassadors for Christ as the God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God".

affectionately,
(Signed) C. S. Williams."

When this appeared the members of the Mission were greatly incensed and the following resolution was proposed and adopted in the Mission meeting:

Translation of Mission action regarding Mr. C. Scott Williams which appears in EL FARO.

We feel obligated by the sense of duty which binds us to society in general and to the Church which we represent, to notify the readers of EL FARO that the Presbyterian Mission working in Mexico asked Mr. C. S. Williams for his resignation from that body at its last meeting.

The charges made against him and proved by irrefutable proofs, are of such gravity and affect his moral character in such a way, as to make his separation from the work unavoidable.

THE PRESBYTERIAN MISSION.

I objected to the last clause of this letter as being rather strong but the male members of the Mission with the single exception of Mr. Vanderbilt, who was absent at the time the action was taken, insisted on its being inserted. Already rumours had come to us that Mr. Williams was circulating among his friends that he and Mrs. Williams were leaving on account of trouble with the missionaries. I took occasion to verify these reports and found they were true. I then withdrew my objection to the last clause in the letter. It was typed and appeared in the next issue of "El Faro". Another complication arose the day I left the Mission, we had another long session of the male members of the Mission, caused by Mr. Williams sending to Mr. Vanderbilt, the Moderator of the Presbytery of Mexico City, for a letter of dismission to the Presbytery of Los Angeles. Mr. Williams asked for his letter. Mr. Vanderbilt as Moderator of the Presbytery raised the question whether the Presbytery was not in duty bound to grant the letter of dismission unless charges were preferred against the member asking for the letter. We spent a morning discussing this question, and finally a committee, consisting of Mr. Vanderbilt and Mr. Holloy waited on Mr. Williams and requested him to withdraw his application for the letter or otherwise we would have to present charges against him. He withdrew his application. Mr. and Mrs. Williams left Mexico City on the train with me. I had an all morning interview with them. Mrs. Williams besought me to telegraph the Mission not to publish the letter in "El Faro". I refused to do this. Mr. Williams had agreed to preach on Sunday, February 10th at Los Angeles at the Spanish Mission of the Home Board. I urged him on no account to keep this engagement. At his request I wrote the following letter to the Rev. Hugh Walker and Mr. J. Willis Baer, members of the Presbytery of Los Angeles, the only change in the letter was substituting Dr. Walker's name in Mr. Baer's letter and Mr. Baer's name in Dr. Walker's letter:--

" Dear Dr:

Mrs. Halsey and I are just returning from a visit to the Mexico Mission. One unpleasant incident; the Mission charged one of its members, the Rev. C. Scott Williams with conduct unfitting him for further useful service in the Mission. He confessed. He resigned. He is en route for Los Angeles. He will need a helping hand. He is a fine teacher. He knows Spanish well and can teach other things. He will call and see you and Mr. J. Willis Baer. I have advised him to do this. If you can be of any service to him I know you will. I have no question regarding his fall. The thing now is what can we do to help him? I feel that you and Mr. Baer ought to know the facts. Mr. Williams will tell them to you. If you are not satisfied write me for particulars. I wish to protect the Presbytery,-- I wish to help him. I believe you and Mr. Baer are men to be trusted in such a crisis in a human life. I think you need to go slowly and possibly to consult me at every step of the way. The Board has dealt generously with him in view of all the circumstances. But his money will not last long unless he begins to earn. He has a wife and two children. Talk the matter over with Mr. Baer--the ecclesiastical side needs to be guarded with great care. He also in my judgment needs to walk warily. You will need also to keep an eye on Mrs. Williams. Both mean well, both are efficient, but both need help -- moral and spiritual. Need I say more?

Yours,

(Signed) L. H. Halsey."

I urged Mr. Williams to go into secular work teaching Spanish, and that Mrs. Williams, being an expert teacher, should also secure a position as a teacher. It was agreed among the missionary members of the Presbytery in Mexico City that no letter should be granted Mr. Williams. If he asked for it again the whole matter should be referred to the Board. Mr. Williams particularly requested that we make no charges against his wife and we agreed, and we faithfully kept the request, albeit the evidence against her was even more incriminating than that against him. On our way home at San Luis Potosi our train stopped for half an hour. Mr. Elliott met Mrs. Halsey and myself, he pointed out to me the young Mexican, the music teacher, who came down to the train to see Mrs. Williams. He was one of the men whom our evidence showed had been unduly familiar with Mrs. Williams. I give these facts, many more could be multiplied at great length, in order that the Board may see the gravity of the whole situation. I am confident that the Presbytery of Mexico City would not do right to give Mr. Williams a letter without making very clear to the Presbytery of Los Angeles all the facts in the case. I cannot too strongly commend the members of the

mission for their standing by me in this trying case. It is difficult for me to convey to the Board the strong social influence brought to bear on this whole question. Mr. and Mrs. Williams had numerous friends in Mexico City; a large number of prominent people in the American colony were down to see them off. Sooner or later of course, the trouble will come out, but I was satisfied after my long talk with both Mr. and Mrs. Williams that neither of them had given the slightest intimation that they were at all to blame in the matter of their leaving Mexico. The sad part of the whole story is that I could not detect the slightest evidence of any genuine repentance on either the part of Mr. and Mrs. Williams.

One of the strongest reasons I have for belief in the real Christian character of the Mexican missionaries is the way that they took the many and severe rebukes which I was compelled to give them. The Board is already familiar with the fact that the Treasurer of the Mission from time to time permitted certain missionaries, himself included, and certain native workers to overdraw their accounts. When the Treasurer's report was presented I called attention to these overdrafts and in order that there should be no mistake I used the most forceful illustration possible, stating in brief that I was the guest at the house of the Rev. Wm. Wallace, that he gave me full access to all his rooms, that if I should go into his private room and open the drawer where he kept his money and take from it what I needed, I would be no more guilty than was Mr. Vanderbilt and the other missionaries in taking from the Treasurer money which did not belong to them and appropriating it for their own use. I said it was stealing pure and simple. The missionaries who received it were equally guilty with the Treasurer who paid it. There was some wincing on the part of the missionaries at this statement but so far as I could judge there was no ill feelings, they took the rebuke like Christian gentlemen. On the last day of the meeting, about an hour before adjournment, I had to say some most unpleasant things, for more than an hour it was my duty to speak some plain words. In order that

the Board may clearly understand that no stone was left unturned to bring the Mission to a true sense of its duty, I will briefly recapitulate the scenes of the last morning. No less a godly woman than Miss Turner of the Aguas Calientes School had agreed to place two girls who last year had attended the Rosadas school in her school at Aguas Calientes. She did this without consulting the principal of the Rosadas school, Miss Cathcart. I was informed of this by the principal of the Saltillo school, Miss Wheeler. I arose in Mission meeting Saturday morning, recapitulated the facts and said that while I believed Miss Turner did this unwittingly yet it was just such actions that had caused the trouble in times past, that the Board in New York would not think of taking a candidate from the Methodist or Baptist or any other Board, even though the candidate had specially requested without first consulting the Board to which he belonged. I then even went a step further and showed how easy it would be to draw an inference from this act of Miss Turner's. I for the moment became a member of the Mexico Mission and drew inferences from Miss Turner's conduct, that she was trying to gain control of all the Normal schools, that she aimed to be the head of all the educational work, that she was trying to undermine all the other schools. Of course, those who knew Miss Turner would at once see that this was an impossible supposition, but I felt it possible to make such a statement because of similar statements I had heard while in Mexico affecting Mr. Vanderbilt, Dr. Wallace, Miss Cathcart and practically every missionary occupying any position of influence in the Mission. These charges were based largely on inferences, they would have no more warrant than would my inference warrant that Miss Turner was trying to control all the educational work for the girls in the Mexico Mission. I went back into history showing the charges based on data as insufficient as I had regarding Miss Turner, had really been the means of driving out Miss Bartlett and Miss Browning and would have removed Miss McPerrmott and Miss Hunt if they had not married,

and that the same accusation was now being made against Miss Cathcart. I made very clear that the spirit of these accusations had brought much disaster to the Mexico Mission, but now after two weeks of prayer and earnest and careful discussion and of magnificent generosity on the part of the Board toward the Mission, I found that the same spirit was dominant and that unless it was checked it would bring disaster. I give here nothing but the briefest outlines but I was not slow in mentioning names giving full details regarding the various incidents and inferences which had been handed over to me by various members of the Mission. I closed with a prayer and while nothing was said publicly, privately practically every member of the Mission came to me afterward with expressions of thankfulness for having told the truth. I think when a body of missionaries will take rebuke with such Christian grace they can be trusted to do great things if only once we get them started right. The full amount of the overdrafts as reported to me officially by Mr. Vanderbilt are as follows:-

Rev. C. Scott Williams -----	\$293.47.
Rev. W. F. Vanderbilt -----	922.43. (Mexican currency)
Native men -----	984.55.

I recommend that Mr. Day and myself be permitted to raise the sum necessary to liquidate this entire indebtedness. I ought to say to the credit of Mr. and Mrs. Williams that Mrs. Williams having been granted by the Board permission to teach in the American school last fall, did pay over to Mr. Vanderbilt \$100. gold toward liquidating the indebtedness of Mr. Williams. The Board will note that the amount still due from Mr. Williams is comparatively very small.

I think it is only fair to the Mexican missionaries to state that all the blame for certain conditions of the Mission should not be charged against them, but must be borne in part by the Board. Mr. Petran who was the first to discover the defalcation of Mr. Semple said in open Mission meeting that he thought the Board was to blame for allowing Mr. Semple to have such a large sum of money at his disposal. This

was due in part to the building operations which were being carried on in connection with the Coyocacan College. I think Mr. Petran's point was well taken. When I charged Mr. Vanderbilt with allowing the Press to have special exchange rates whereby each year hundreds of dollars had inured to the good of the Press and the loss of the Board, he declared that this had been going on for 16 years and he was not responsible for it. I think the Board must take its full share of the blame. I also believe I have not been careful in instructing our missionaries in the Manual. Miss Turner assured me that when Mr. Speer visited Mexico he made very clear to her the whole subject of the estimates and she understood perfectly the law. I told her I was well aware of Mr. Speer's ability to state a matter clearly and was glad she was so well posted but that I had my doubts; within 24 hours after that she arose in Mission meeting and said she would like to ask a question. "If" said she, "I can save on my tuition any sum under \$100. Am I not privileged to spend it as I wish without consulting the School Committee of the Mission or the Mission, or the Board?" The question was put to me and I simply asked--"What would you do if there was a deficit?" The whole matter had then to be gone over with her and the Mission. I recommend that when the new Manual is issued, a copy be sent to each member of the Mexico Mission. I still further recommend that at the June Conference in addition to what may be said by Mr. Day, Dr. Brown, Mr. Speer or Dr. White in connection with other themes that one talk be given on the Manual, each of the new missionaries having a copy of the Manual in their hands and that a careful statement be made regarding the requirements of the Manual especially as to matters financial. Both the missionaries and the Mexican preachers so far as I talked with them seemed to have an utter wrong conception regarding the Board and its finances. Of the addresses I delivered in Mexico and they were very many, every one was on the subject of self-support. As good a man as Dr. Wallace and as fine an instructor as Miss Turner, both admitted to me that they had never taught to their students the grace of giving. The

Mexican pastors were dumbfounded that I should oppose every increase of salary asked for by the native pastor from the Board, and insisted that the Mexican church should be taught to care for its own pastors and that already the amount paid by the Mission for salaries was, in my judgment entirely too large. I feel that I, as Secretary, am very much to blame in not having more strenuously and vigorously inculcated the scriptural grace of giving. Some of the pastors assured me that their people were hurt when they said anything to them regarding money. The total amount received by the Mission from all native sources during the year was \$50,923.60 Mexs. The larger portion of this comes, however, from the schools and the Press. I believe it will take years before the Mexico Mission will see this matter clearly. With all due respect to the distinguished men such as Dr. Green, who were pioneers in the Mexico Mission, I cannot but feel that they did a great wrong to the Mexican church in the free use they made of the Board's money and in their failure to teach the scriptural basis for the grace of giving. We must deal gently with the Mexico Mission in this matter for we are in part to blame for their lack of knowledge on this whole subject.

11.

There were many questions connected with the administrative side of Mission work which were discussed during the Mission meetings. The most important of these which should be presented to the Board at the present time are as follows:-

1. The question of the overdrafts; loans by the Treasurer to himself and to other missionaries and to native workers. We spent much time on this subject. Notwithstanding the full presentation of it both by Mr. Speer and Mr. Hand in 1907 and the strenuous letters which have been written from the home office, I do not think the Mission realizes the gravity of the offence committed by itself in asking for the money and paid by the Treasurer in granting these overdrafts. I have already

asked the Board for permission for Mr. Day and myself to raise from outside sources the full amount granted in order that the Mission may start right on this matter. I did this after consultation with Mr. Day before leaving and was confirmed in my opinion that we should make the effort at least, after my conversation with Mr. Vanderbilt and with the native ministers. Mr. Vanderbilt assured me he had done everything in his power to liquidate his indebtedness. The only remedy was for him to leave the Mission and go into some secular business, which in my judgment would be a great loss to the Mission. This brings up the question of the availability of Mr. Vanderbilt as Treasurer. I went to Mexico with a pretty clear conviction that Mr. Vanderbilt's usefulness as Treasurer had ceased. I think the Mission had the same idea, for in the election for Treasurer Mr. Petran was chosen. Mr. Petran resides at Saltillo, he has the field well in hand, is liked by the native brethren and is just beginning to go great things. It would be almost a crime to remove him from Saltillo to Mexico City, which would be necessary if he were elected as Treasurer. After much discussion and prayer the Mission rescinded its action and re-elected Mr. Vanderbilt. I recommend that this election be confirmed. Mr. Vanderbilt is the ~~angly~~ enigma of the Mission in many respects. Many of the missionaries are poor business men.

Mr. Vanderbilt on the other hand is accurate, painstaking and careful. He is an ideal man for Treasurer barring the over payments. He is much esteemed by the people of the Union Church, by the American community and so far as I could judge by the body of native ministers and Christians. After a long conversation with him asking him some most pertinent questions I am satisfied that he is honest and straight forward. I cannot understand the twist of mind or heart which permitted him to overdraw his accounts. I doubt whether he saw the full iniquity of his transaction until I had spent a long time with him. However, I never caught him in a single misstatement, the Treasurer's clerks informed me that his books were well kept and that he makes an admirable Treasurer. He asked in open Mission meeting that paid auditors should ~~audit~~ audit the accounts of the Mission. I so recommend provided the Mission is willing to take the amount some \$50. out of their appropriations. I can give the Board no better idea of how little the Mission appreciates the financial side of the work than what occurred when Mr. Vanderbilt presented his Treasurer's report. The Auditing Committee also reported. One of the members, Mr. Williams, had resigned so it left a single member. He reported that he had examined the cash in the drawer of Mr. Vanderbilt's desk and found it correct according to Mr. Vanderbilt's books. I sat dumbfounded by such a report. It was moved and seconded that the report be approved. I then arose and asked if he had examined a single voucher to see if Mr. Vanderbilt's books were correct -- I said this without any reflection on Mr. Vanderbilt's character, but simply as a business proposition,-- "did the Mission consider that this report was satisfactory?" The report would have gone through had I not made any objection. To me one of the grave objections of Mr. Vanderbilt being Treasurer is that I think like Diotrophes, he loves to have the pre-eminence among his native brethen. The Treasurership gives him undoubted influence among the natives. Money is the largest thing in the eyes of the native pastors, it is indeed the dynamite of the Mission and needs to be handled like other dynamite - with great care.

I think it would be well, possibly in another year to elect another Treasurer. Mr. Vanderbilt is manager of the Press and has much outside work. He is far in a way the best writer in the Mission. He does good itinerating work on the field. I believe if more of his time could be given to the field and to writing it would inure to the good of the Mission, but my recommendation for this year is that the action of the Mission in electing Mr. Vanderbilt Treasurer be confirmed.

2. The Board at the request of the Mission loaned the Mission \$7500. from the Kennedy Fund in order to complete two missionary residences at Rosadas, the Mission agreeing to refund this sum--

(a) From the sale of the lot bought some years ago for a girls' school and located near the College at Coyoacan, and

(b) until this was done to put in the appropriations each year a sum of \$1020. until the whole amount was liquidated. The lot is a short distance from the College grounds and cost about \$2250. ~~Max~~ Mr. Vanderbilt, who is a good judge, told me it was worth today not less than between \$9,000. and \$10,000, Mexs. It is well located in a growing suburb and will increase in value. It is close to the trolley line and Coyoacan is becoming one of the best suburbs of Mexico City. It costs but \$25. a year to carry the property. I am sure that this is not the time to sell. If we develop the plant at Coyoacan as we ought to develop it, the time will come when the Board will need more property at Coyoacan and it would seem unwise certainly at present to sell this property. The disturbed condition of affairs in Mexico at the present time is not conducive to high prices for land. The houses erected on the Rosadas property are neat, comfortable and well adapted to the needs of the missionaries. Mr. Vanderbilt occupied one, Mr. Williams occupied the other. The second house has been leased to Mr. Wetmore, who married Miss Hunt, and will form a source of income to the Mission until it is needed for a new missionary. The Mission has asked for an additional loan on the houses of

H. B. Green

\$1,694.30 this being the excess cost above the estimate of the houses; this was due largely to the plumbing bills which were very much larger than had been anticipated. The Mission has put in its estimates this year the \$1020. and will in all subsequent years, but I recommend that the Board allow from the Kennedy Fund the sum of ~~\$7500.~~⁰ to cancel the loan made to the Mission from these houses. If the Board can spare from the \$105,000 set apart to be distributed among the Missions in addition to what has already been given for property, I would strongly urge that this debt be cancelled, for I believe that it will be many years before the Mission can repay the amount. There is no question in reference to the need of these houses. I inspected rooms connected with the Press, where Mr. and Mrs. Vanderbilt lived for three years. I think it is a proof of Mr. Vanderbilt's consecration that he and Mrs. Vanderbilt were willing to live for such a length of time in the rooms of the Press building. I do not think that any missionary of the Board should be asked to live in such quarters. It was an absolute necessity that these houses should be built. New professors will be needed in the Coysacan College and Seminary and both of these houses will be required in the near future for the use of the Mission.

3. The Mission spent much time in discussing educational problems, and there was need to discuss them. If the Board has had any definite plan in connection with the educational work of the Mexico Mission it has escaped my notice. As Secretary for Mexico I am ashamed at the lack of balance in the educational work of the Mission, it is top-heavy. We have three admirable schools or normal colleges for girls; one of these to be sure came to us in the union with the Cumberland Church, but even so we have the anomaly of an over education of girls, we have what I venture to assert is hardly to be found in another Mission, the girls are receiving more educational advantages than the boys.

(a) In connection with the Mexico Mission we have not a single preparatory school for boys in the Mission unless you call the preparatory

department of the College at Coyoacan such a school. Of the 57 pupils in the College some 27 or 28 are in the preparatory department. This is the only real preparatory school in the Mission. I presented to the Mission the admirable educational plan adopted by the China Council with a suggestion that the Mission should after careful deliberation formulate a plan for the whole educational work of the Mission. After much discussion the Mission voted to open a preparatory school at Zacatecas and a small sum is asked this year for this school. The location seems admirable. The people desire it. There is already a nucleus there and I think there is no one request of the Mission which should receive more serious consideration from the Board than this. It is also suggested that possibly a preparatory school could be opened in connection with the Aguas Calientes school, where there is now an English school for boys. If the Coyoacan College is to be the great educational institution which its founders hoped and which the Mission planned, it will be absolutely essential that in different parts of the republic there should be preparatory schools in connection with this main school. I suggested to the Mission the advisability of beginning in a small way as the Board would not be able to grant any large appropriation for this work.

(b) The College and Seminary at Coyoacan are admirably located. Coyoacan is some eight miles from the City of Mexico, a beautiful suburb and is well adapted as an educational centre. The Board will recall that some years ago, Mr. Converse gave the Board a sum of money, I think about \$40,000. stating that he wished some of it spent in Mexico City, but leaving it to the judgment of the Board as to whether all of it should be spent in Mexico or otherwise. The Board in my judgment very unwisely, put only a portion of that money in Mexico. Converse Hall is an incomplete building, it needs an auditorium and other buildings are needed. The buildings in connection with the College and Seminary do not impress me favorably. Mr. Brown who is in charge of the College is a born teacher and a man of more than ordinary ability. He is a student. He is a man of

affairs, consecrated and devoted and well adapted to the place which he occupies. Dr. Wallace is doing well in the Seminary. There is sad need, however, of more buildings and better equipment. The Mission is asking for the modest sum of \$150,000. When you realize how short a distance \$150,000. goes in one of our educational institutions in America, even in such an institution as the work at Northfield and what \$150,000. would do for our College and Seminary at Coyocacan, I could wish that some of our wealthy Presbyterians who are bestowing such large sums on educational work in this country would realize not only the great need in such a country as Mexico but how far a little money would go toward satisfying that need. I recommend that the Mission be authorized to procure in connection with the \$5,000,000, ~~Endowment~~ Building Fund of the Board, the sum of \$150,000. for the Coyocacan College and Seminary, it being understood that the procuring of this amount must not interfere with the regular receipts of the Board. When the subject of preparatory schools was under discussion Mr. Elliott of San Luis Potosi requested that the preparatory school should be established at San Luis Potosi. I immediately enquired if there was not a flourishing school there in connection with the Methodist Board. On my way home I stopped at San Luis Potosi for half an hour and learned from Mr. Elliott that he had already put himself into communication with the Methodist Bishop visiting Mexico and he hoped that some amicable arrangement could be entered into whereby our boys could be sent to the Methodist school. This whole question of union is being agitated by the Mission. The Mission has a Committee on Union which is doing most effective service. I shall speak of it later in connection with the Press. ~~Secretary in charge of Mexico~~ I would recommend that the Secretary in charge of Mexico be instructed to correspond with other Boards at work in Mexico with a view to unifying the educational work. We have enough ground at Coyocacan to erect many new buildings and I see no reason why our brethen in other denominations should not co-operate with us in making this institution, both the College and Seminary, one

of great over in Mexico. Last year one of the ^{Methodist} ~~Mexican~~ native pastors was a teshar in the Coyoacan Seminary. I had long talks with Dr. Butler and some of the Baptist brethen regarding this affair. I believe in the near futre we can look forward to union in educational work. Possibly the whole problem of preparatory schools could be solved in this way without much additional expense to the Board while we on our part could furnish a splendid oppertunity for higher education by a union with the other boards. In any event, I think we should move along this line.

(c) The question of the union of the Normal schools under care of the Mission was considered. Before leaving the United States I received letters from various members of the Mission suggesting the possibility of changing the school at Aguas Calientes into a boys school, uniting it either with the Saltillo school or the school at Posadas. I disoussed the matter fully while at Aguas Calientes with Miss Turner and Miss Spencer. I ascertained that the school at Aguas Calientes was the only Christian school for girls in the entire state; that it had been so prosperous that a few years ago our Roman Catholic friends had erected a girls school directly opposite the Aguas Calientes girls school. I found that practically every graduate of this school was a Christian, that the girls, unlike those either in the Saltillo or Posadas school came largely from non-Christian homes or homes where parents had either thrown off the Roman Catholic religion or at least were very lukewarm, that it was an exception for the girls to go through the school and not to unite with the church. Graduates of this school were teachers in either government or private schools throughout the republic. As a matter of fact there was not a single vote cast for the change. Without my offering a single argument in favor of keeping the school the Mission itself voted unanimously that it would be most unwise even though a boys school were greatly needed, to abolish the girls school at Aguas Calientes. I do not deem it necessary to go into any lengthy argument in defense of the Mission. I should deem it most unwise policy that after

having built up a strong school, well located, with buildings fairly well adapted to the purposes of the school, the Board should at a large expenditure of money change the character of the school without at least more assurance than I can gather that the experiment would be successful. I think the Board is to be congratulated on the Aguas Calientes School. I believe it is greatly needed in its present location. I might state that the Governor of the State of Aguas Calientes in which Aguas Calientes is situated supports two girls in the school and if I mistake not the President of the Republic is supporting two other girls in the school. The Government Superintendent of Instruction visited the school the day before my arrival and expressed himself in most glowing terms his hearty approval of the work the school was doing. In fact, he urged Miss Turner and her teachers to co-operate with him and his assistants in certain series of lectures and training classes which he was instituting for the better equipment of the whole educational work of the State. The very day of my visit one of the most prominent men of the city called bringing two of his daughters whom he wished placed in the school. I think there is no question that the school should be continued and receive the hearty approval of the Board. A most valuable piece of property has been handed over to us by the Cumberland Church, the deeds are not yet in the name of the Board, but Mr. Vanderbilt assured me that negotiations were in progress which in the course of a few months would be completed and the Board would own the property as it does other school property in the Republic of Mexico. I recommend that the Board approve the action of the Mission and express its appreciation of the work being done at Aguas Calientes and its determination within the limit of its responsibility to aid the school in extending its usefulness. The school at Aguas Calientes needs certain additional equipment. The matter was presented to the Mission and the Mission voted to approve of the request. I recommend that in connection with Mr. J. M. Patterson, our superintendent of the Southern district, I be permitted if possible, to raise

this sum, properly from former members of the Cumberland Church who would be interested for the sake of "Auld Lang Syne" in the Aguas Calientes school. I believe every one of these requests are needed and that after most careful and patient investigation on the field of the various needs.

(d) I might state a word in this connection regarding the Saltillo School. Some charges have been made against Miss Wheeler. I received a long letter from Mrs. Hubert Brown, formerly of the Mission, making grave charges against Miss Wheeler. The Board will recall that Miss Hazel Murray, one of the missionaries appointed last year, went to Mexico in the fall, she remained less than a week and left the Mission without consulting the Board at all, charging that Miss Wheeler had treated her so rudely that she could not remain in the Mission. I made careful investigation of the whole subject both before reaching Mexico and on the field. I found the charges without foundation. I travelled with Miss Wheeler from Saltillo to Mexico City, and saw much of her in Mexico City. At the station in early morn or dewy eve, at the hotel, at Mission meeting in Mexico City, everywhere we went we found Miss Wheeler's graduates flocking to see her. For 24 years she has labored in Saltillo. Of 150 graduates all, so far as she knows are Christians. She keeps in touch by correspondence with every graduate, only one according to her testimony has not turned out well, 78 are at present teaching in various schools in Mexico. One night at San Luis Potosi while we were at dinner a bright young woman came into the hotel with two boys, aged about 9 and 11 years. This woman was one of Miss Wheeler's graduates. These boys spoke German, French, Spanish and English. When

I said to the mother how valuable these languages would be to the boys as they grew to be men, she replied, -"Yes, but I am more anxious that they should be good men than that they should be learned or wealthy men!" The Board is to be congratulated on having such a teacher as Miss Wheeler, she easily ranks with such noble women as Mary Lyon and Alice Palmer, and others who have rendered such famous service in our generation for the cause of female education. Miss Wheeler is getting along in years and in the near future the Mission will need strong reinforcements in the teaching line. Next year she celebrates her 25th Anniversary of service. There are certain needs of the school which were presented to the Mission and which the Mission approved and which I now ask the Board to approve, with the understanding that with the assistance of Dr. Brown and myself the money for these improvements will be raised outside of the regular appropriations. Dr. Brown and Miss Wheeler were schoolmates and they came out of the same church, in fact, they seemed to have drunk water out of the same well. It would be advisable if the Board could secure this bottled water to furnish it to some of our other workers in Mexico as well as in other lands. I recommend that the request of the Mission in connection with Miss Wheeler be granted and that Dr. Brown and myself be given permission with the aid of Miss Wheeler to secure if possible, the above mentioned sums:

(Now attached sheet)

(e) The Normal School so long located at Mexico City and now at Posadas beyond Coyoacan, has for many years been a source of more or less perplexity to the Mission and to the Board. Last fall I received many letters indicating that there was serious differences between the School Committee and the principal of the School, Miss Rena Cathcart. In the spring the Board sent out a new missionary in the person of Miss Blanche Bonine. Miss Bonine had been a teacher in this country for many years, a woman of alert mind, vigorous, energetic and capable. She was located

LIST OF EQUIPMENT FOR
 THE HIGH SCHOOL

	Estimated cost per. quantity
20- School room desks	500.
30- Chairs for school room	150.
2- Blackboards	25.
100- Dining room chairs	400.
Tables for dining room	150.
Apparatus for chemistry and physics	200.
Charts for botany, zoology, physiology	200.
Geographical maps	100.
1- Case	500.
1- Organ	200.
20- Beds	500.
50- Stoves	400.
50- Sinks	<u>200.</u>
Total	3,900.

at Posadas. She, in my judgment, began to play the part of Absalom, listening to the tales of the native teachers in the school and some of the pupils who could speak English. The matter came to a crisis last fall when Miss Cathcart wrote me a letter telling me what Miss Bonine had done. I wrote to Miss Bonine and received numerous letters from her and from Miss Cathcart and from many people in Mexico City. The matter was finally taken up by the School Committee of the Mission and in a very short report they made they decided that Miss Bonine was not to blame, that Miss Cathcart was to blame and that the matter went back much further than I had supposed. I at once wrote that no further action had better be taken until my arrival on the field. The personal quarrel I settled in two interviews, one with Miss Cathcart and one with Miss Bonine. They agreed to drop the personal matter. I found, however, that this was but an incident to the larger question. The Committee on the Normal Schools consisting of Mr. Vanderbilt, Mr. Brown and Miss Turner, two of them being educators and so far as I could judge, doing admirable work, made serious charges against the conduct of the school under Miss Cathcart. It was finally decided by the Mission that the Committee on the "Distribution of Work" and this Committee on Normal Schools should meet and thrash the whole question out. I to meet with the Committee. This took the matter out of the arena of discussion of the Mission and was very wise. We spent one entire afternoon from a little after 2:00 o'clock until nearly 7:00 o'clock and one entire morning save fifteen minutes when we presented our final report, not to mention numerous conferences at other times on the subject. Mr. Vanderbilt was the chief speaker, Mr. Brown corroborating what he said and adding some little additional information. Miss Turner at times made statements but her general position was that two years ago when Miss Cathcart was appointed principal she objected to her appointment and she had seen no reason to change. Mr. Petran, chairman of the Committee on Distribution of Work presided at the gatherings. He was most fair and just and every oppor-

tunity was given both to the Committee to state their case and to Miss Cathcart to defend herself and to each one of us full opportunity for questions so that the decision finally arrived at was after the most full and complete discussion of every phase of the case. The charges made by Mr. Vanderbilt and the Committee in brief were as follows:

1. In regard to the food supplied to the school, that it was not sufficient in amount and poor in quality.

In regard to punishment afflicted by Miss Cathcart, that it was unduly severe.

3. Character of work done in class-room, that it was of an inferior quality.

4. General disposition and management of the school. Under each one of these heads Mr. Vanderbilt with painstaking care gave numerous examples. Miss Cathcart had kept her books with scrupulous care and so far as I could judge, not being an expert bookkeeper, with admirable accuracy. Even after a very careful and close scrutiny the two or three things that Mr. Vanderbilt and Mr. Brown found were of such a trivial nature that we dismissed them at once. In order to give the Board some idea of the charges I will give a brief resume of the discussion.

1. Under the food, Mr. Vanderbilt claimed that according to Miss Cathcart's books she was feeding the girls at a little less than 14 cents per day and that this could not be done and give them proper food. He went into detail regarding this. It was shown that Miss Cathcart had not gone to market herself at all but trusted to an old servant who had long been in the employ of the Mission. Mr. Brown, who has charge of the food of the boys at Coyoacan, said it cost him nearly 28 cents per day. Miss Turner declared she would trust no Mexican to go to market for her, all the years of her service she had always gone herself. When we called in Miss Wheeler, Miss Wheeler testified that in her 24 years of service she had never been in the market, she regarded it as

beneath the dignity of a principal to go to market, she watched the bills the only time she had gone to market was to take ladies like Mrs. Halsey and other ladies to see the market. As to the amount, she said her bills were frequently less than \$5.00 a month for each girl and sometimes a trifle over \$4.00. Miss Cathcart showed that she had considerable food on hand at the start of the school. 13 or 14 cents a day was not too small an amount and she showed moreover that she used the same food on her own table and stated that the physician's bill for the entire girls school was only \$3.00 gold for the year and that was due largely to castor oil which she had to give the girls who had eaten contrary to orders, apples or pears from the orchards when they were green. There were other charges. Native teachers said that they did not get enough food and some of the pupils claimed the same. Miss Cathcart gave us in detail what was given for each meal in a single day. Dr. Wallace, Mr Petran and myself thought the charges were not substantiated. Miss Wheeler showed how the same charges could be made against her and that she had managed to run the school for 24 years and that any body of pupils in the United States or elsewhere would complain of food if you only intimated they had not enough.

2. The charge which Mr. Vanderbilt and Mr. Brown made regarding punishment broke down completely. It was shown that Miss Cathcart never used physical violence and never did anything unbecoming a Christian woman. The charges under this head were trivial, I hardly think it worth while to give any detailed statement. His chief complaint was because one of the girls had arbitrarily cut off the hair of another girl Miss Cathcart had with equal arbitrariness cut off part of the offenders hair. When the real facts came out we were convinced that the punishment fitted the crime and was a very mild type.

3. The third charge regarding the character of the work in the class-room was not easy to decide. The facts brought out were very meagre. For example, Mr. Vanderbilt attended the examination and declared that each pupil giving the parts of the verb, "go, went, going,

gone," left out "went" and that this indicated a deficiency in instruction. When I asked if either Mr. Vanderbilt or Mr. Brown had asked questions in the examinations they both replied that they had not. Miss Cathcart had the written testimonial of the Government inspector of schools who had not only been present but had asked many questions and had said at the end - "these girls do their own thinking, I am greatly pleased, I wish to compliment the principal and the teachers on the excellent showing". The School Committee said that the inspectors were often drunk but they brought no evidence to prove the incompetence of this particular inspector or his intoxication. So far as his evidence went it was all in favor of Miss Cathcart and it hardly seemed just to any of us that a single hour listening to examinations was of sufficient value to warrant the charge of improper work in the class-room.

4. Under general disposition and management of the school, I think the Committee did make some good points. Miss Cathcart evidently did not recognize the authority of the Committee. In fact, she and Mr. Vanderbilt as I told them, did not harmonize or synchronize. I think the whole trouble arose because she would not allow Mr. Williams to enter the school. She had very good grounds for this refusal. At the time the Committee did not realize the character of Mr. Williams. I think some of the trouble arose right along this line and Miss Cathcart is to be commended for her woman's insight into the character of a man. The gravest charge against her and one well substantiated was that in the midst of the war she visited Cuernavaca leaving the school in charge of Miss Bonine, a new comer, and the Mexican teachers. Railroad communications were cut off, she was detained for some two or three weeks. All her explanations of this were unsatisfactory. They also accused her of being away from the school frequently during the day and night. I am inclined to think that this charge was also well substantiated and I frankly told her so. They accused her of not showing proper respect to them when they came to visit the school and when ordered to make certain

repairs she refused to do it. In this respect I think their charge was sustained. Both Mr. Vanderbilt and Mr. Brown were most gracious during the entire discussion, while Miss Cathcart frequently lost control of herself. They also accused her of not speaking to the girls about their religious life. She declared that she had her own way of reaching the girls and her answer seemed to me most satisfactory,—"that 22 girls during the year had united with the church", that she had co-operated with Pastor Morales in every way and offered to bring him in to testify to this fact, she believing that he had more influence with the girls in this way than any other. In other words, Miss Cathcart proved the following facts:--

1. The school had been run economically and had never had a better year than the present year.

2. The school had the largest enrollment in any year - 75 pupils.

3. More had united with the church or at least as many as in any one time in the history of the school.

These are not arguments but facts which despite the Committee's effort to explain away seemed to me could not be controverted. After we had examined Miss Bonine, Miss Cathcart, Miss Wheeler, Mr. Brown and Mr. Vanderbilt and all other parties interested, the Committee on Distribution of Work and myself had a private conference and we came to the following conclusion. Miss Turner said she would not vote to keep Miss Cathcart as principal of the Posadas school, but she would cast a blank ballot, she thought Miss Cathcart would do as an assistant but not as principal. Dr. Wallace thought it due her that we keep her another year, her record warranted it. Mr. Petran was of the same opinion. I did not venture any opinion until every opinion had been expressed. I then gave my opinion that in my judgment we could do no better then to retain her in the school for the present year, I being instructed to have a frank

talk with her. We all agreed that she was very much to blame. We presented our report to the Mission the Mission adopted the report appointing Miss Cathcart to Posadas school. There were four negative votes, it was presumed that they were cast by Mr. Brown and wife and Mr. Vanderbilt and wife. I think I can assert this with assurance for I practically know how every one else voted. The rest of the Mission voted to send Miss Bonine to Aguas Calientes and keep Miss Cathcart at Posadas. I was led to this conclusion by the following reasons:-

1. Practically the same charges made against Miss Cathcart had been made against every teacher in that school for the past 12 years.

I believe rightly managed, Miss Browning might still have been in the school, she did some things that were not right. When I was in Mexico 11 years ago I was conscious of this but I believe that if she had been met in the right spirit she would still have been a teacher in the school

Miss McDermott would have been asked for her resignation on very much the same general grounds if she had not announced her intention of getting married. Miss Hunt, though an admirable teacher I think would have fared the same way if I am to believe what she told me. It was the custom of the Mission to pick out the flaws, the failures of the teacher and ask for removal.

2. The record of Miss Cathcart for the year could not be gainsaid. I called the attention of the Committee to it and despite their arguments they failed to alter my convictions. I think they were all sincere. I can readily understand how Mr. Brown felt and also Miss Turner. Miss Cathcart was not large enough to handle such a big proposition as the Posadas school. I do not think she is in the same class with Miss Turner and Miss Wheeler, but she certainly made a good record in the past year and we had no one to take her place.

3. Miss Cathcart while deficient in some respects has certain admirable qualities: (a) Most economical. I asked her if she saved money on her salary, she said she did. I think she could give Mr. Van-

Vanderbilt points on saving. (b) Industrious. She not only managed the school but the whole estate, selling something like \$300. Mexs. of apples and pears, as well as giving plenty of fruit to the girls when it was ripe. (c) She was well spoken of, practically by the entire American colony. I had strong letters from Mrs. Wetmore giving in detail the splendid class-room work of Miss Cathcart. I had letters from the principal of the Methodist Girls' School praising Miss Cathcart highly stating that any time our Mission wished to release her the Methodist's wished to take her. I had the strongest kind of commendation from Mr. Conger of the Union Church and from many others.

4. The dearth of teachers in Mexico. We were up against a large proposition, we could not take Miss Wheeler from Saltillo, nor could we take Miss Turner or Miss Spencer, without great loss, from Aguas Calientes. The appointment of Miss Bonine to that school was in my judgment a bold stroke. Miss Bonine is probably the best teacher we have sent out in years, she will become a teacher of teachers, she was anxious to do the work. She was placed at the head of the English school in Aguas Calientes with the understanding that certain months of the year she was to visit our Normal Schools and give instruction to the teachers. Everyone including Professor Brown and Miss Turner agreed that this was a master stroke. While I think Mr. Vanderbilt was perfectly honest and sincere I think the charges he made against Miss Cathcart were most of them trivial. I am not sure that the question is settled. I obtained from both Mr. Vanderbilt and Mr. Brown a statement that they believed Miss Cathcart should be retained in the Mission but not as principal. But she is sorely hurt, she thinks that they have made charges against her personal character. She is not an easy woman to get along with, she is angular to an extreme. I doubt whether she remains long in the Mission. But after spending many anxious hours over this whole question I think simple justice as well as the exigencies of the situation demanded her retention. We must do up if possible, the

spirit of criticism which has dominated the Mexico Mission for many years. The good brethren who made the charges were sure that Miss Cathcart would be discharged. They made this statement to other members of the Mission, they were positive that I would side with them. I gave them my ear but not my tongue unto the end and came to my decision only after as careful deliberation as time would permit. Even now I am not sure that Miss Cathcart will remain. She has asked for her furlough at the end of the school year in November and the Mission has granted it. I had to tell her that her charge against Mr. Brown and Mr. Vanderbilt of being ungentlemanly might have been true at other times but it was not true during the session of the Committee and that her conduct during the conference was often discourteous. I have never seen a woman act in such an unladylike way as she did at times. I told her this with fear and trembling and pointed out clearly the lack of knowledge of the Manual and lack of Christlike spirit in dealing with her fellow missionaries, even though she disliked them. I spent hours with her but whether my words would have any effect I dare not assert. The Mexico Mission needs our prayers.

5. The relation of the missionaries to the native church was cause for long and fruitful discussion. The Mission spent two full days in considering the subject, besides many conferences held with the native brethren apart from the regular sessions of the Mission. Some years ago the Mission invited the Synod of Mexico to send fraternal delegates to the Mission meeting. Three delegates were present representing the Synod at practically all of the sessions of the Mission. The only exception being where some private matters such as the Williams case were considered. Matters of importance and all questions effecting the native brethren were translated into Spanish of the substance of the deliberations were given to the native delegates by one of the missionaries. The native brethren insisted that all remarks made by me on questions effecting the native church should be literally translated.

One of the delegates, Mr. Arellano, understood English very well and Professor Camara spoke a little English. Dr. Morales the third delegate has never acquired any knowledge of the English language sufficient to be of any service. It is not in my mind to criticize the noble men who in former days wrought mightily for the cause of Christ in Mexico, the policy, however, which possibly was the Board's policy adopted by them was far different from the settled policy of the Board today. No doubt these good men had in mind a self-supporting, self-propagating native church but the methods they pursued never would have led them to any such result. Nothing amazed me more than the view of the native brethren on the duties and obligations of the Board of Foreign Missions to the native church. A single case will illustrate their whole point of view. One of the native pastors, one of the best, Mr. Arellano, borrowed from the treasury a sum of money to erect his house. He paid the money back. At this Mission meeting he asked the Mission for an increase of salary equivalent to the rent of his house, on the grounds that if he did not own his house the Mission would have to pay this extra amount to him. He entirely ignored the gratuitous help which the Mission had afforded him and now that his house was paid for insisted that the Board should pay full rent to him on his investment. He had not the slightest conception that his native brethren should help to bear the increased cost of living.

While at the Zacatecas Presbytery by request of the native ministers I spent two hours in discussing with them questions relating to this whole subject, they, as well as the fraternal delegates in Mission meeting declared that they were being treated as inferiors and subordinates, that they were not allowed to occupy prominent position which native workers in other parts of Mexico were permitted to fill. They instanced two examples, - in the Methodist church where the native pastor was the editor of the religious paper and the native teacher was the head of one of the large schools at Puebla. They also objected to new

missionaries having control of large territory such as the States of Yucatan and Guerrero and having absolute authority over all the native workers in these several districts. I think some of the trouble grew out of what might be called the arrogance of some of the missionaries especially some of the younger missionaries who were dictatorial in their manner and no doubt affected a superior air of knowledge which they did not possess. The only accusation the members of the Presbytery of Zacatecas made against any missionary was against Mr. Williams They accused him of refusing to obey the order of Presbytery, of using intrigue and in many ways treating the native brethren in a most un-Christian spirit. I have no doubt that these particular accusations and some of the other complaints were based on just grounds. When I told them as I did the delegates of the Synod that the Board would willingly withdraw all the missionaries tomorrow if the native church could support themselves, they murmured aloud, No.

I quoted at length from the Manual the aim of the Foreign Mission enterprise of sending missionaries to Mexico and tried to make very clear that it was neither the aim or the desire of the Board to interfere in any way with the government of the native church. After much discussion all of which was in the most fraternal spirit, I suggested that the fraternal delegates should put their statements in writing that it might be submitted to the Board. I assured them that the Board would give anything the native church sent the most careful and conscientious consideration and was more than anxious to aid them in the great work of establishing a self-supporting, self-governing and self-propagating church in Mexico. The two documents are herewith presented. *(attached)* It seemed to me that the answer of the Mission which was gone over with great care sentence by sentence by the Committee, is equitable and just and states the position of the Board fairly. ~~_____~~ I would recommend that the Secretary in charge of Mexico be instructed to send a letter to the fraternal delegates to be transmitted to the Synod expressive of the

Petition of the Fraternal Delegates of the Synod of the
Presbyterian Mission in its Annual Meeting, 1912. (January)

The Representatives of Synod to the Presbyterian Mission in Mexico.

Dear Brethren:

Whereas, first, our Mission has been already established for more than forty years in our country:

Whereas, secondly, there are among our native ministers men who by their experience, loyalty and consecration to the service of God are worthy of confidence.

Whereas, thirdly, there are frequently lacking missionaries to direct the different districts in which our work has been extended in the Republic:

Whereas, fourthly, as soon day the Presbyterian Church in our country is to be entirely under the direction of native ministers and workers:

Whereas, fifthly, as heretofore there has been a very marked difference between the American missionaries and the Mexicans, giving rise to suppositions prejudicial to both parties, producing the impression among us that it is a question of races or of ecclesiastical hierarchies contrary to the word of God, according to Presbyterian interpretation:

Whereas, sixthly, the brethren whom we represent can not be accused of being pretentious or ambitious as we have waited more than a third of a century before making this request:

Whereas, seventhly, as the granting of our petition should produce mutual understanding and harmony between the ministers who are missionaries and the Mexican ministers who belong to our church:

In view of all these considerations, we respectfully request that Mr. J. J. Halsey ask the Board:-

First, that it reform its annual of missions upon this point, allowing the Mission that as circumstances demand, the native ministers who by their good qualities may deserve it may be placed on the same level as the missionaries, in the superintendence of the work, with the exception of the treasury and the representation (legal) of the Board itself with regard to its properties:

Second, that the Mission in its present session name a committee which shall, in union with another committee of the Synod, propose the most agreeable form in which to realize our noble aspiration named in the foregoing paragraph:

Third, until a final agreement is reached upon this point, there should be granted us an editor in chief or a "Director" of EL FOLIO of our nationality:

Fourth, that the position (the case) of Presbyter Gerardo Morales remain in the same form as that in which it actually exists.

The representatives of the Synod hope that our Board will kindly grant what their children, the Mexican Presbyterians, petition them and which they consider good and necessary for the peace and fraternal love of thousands of our fellow citizens

Reply of the Mission to the request of the fraternal delegates, from the Synod of the Presbyterian Church in Mexico, at the Annual Meeting, January 1912.

"To the Estimable and Respectable
Fraternal Delegates of the Synod:--

We beg leave to acknowledge receipt of your courteous communication, directed to the Mission at its meeting in San Angel, January 1912.

After long and conscientious consideration, Dr. A. W. Halsey, representative of the Board of Foreign Missions of New York and corresponding Secretary for Mexico, being present, it was voted to send you the following reply:--

Referring to the first paragraph of your petition, which says "We respectfully request that Dr. A. W. Halsey ask the Board that it reform its Manual of Missions upon this point, allowing the Mission, as circumstances demand, to place the native ministers who by their good qualities may deserve it on the same level as the missionaries in the superintendence of the work, with the exception of the Treasury and the representation (legal) of the Board itself with regard to its properties." In view of what is expressed in the above paragraph possibly there has not been a clear understanding heretofore regarding the respective functions of the Mission and the Presbyterian Church in Mexico, and we beg leave to cite the following paragraphs of the Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S. A. and approved by the General Assembly of that Church (last edition)

"Introduction":-- The Board of Foreign Missions is appointed by the General Assembly and is charged with the duty of organizing and superintending the work of disseminating the Gospel in unevangelized lands. It is not an ecclesiastical body."

THE PRESBYTERY.

37. It is the desire of the Board to magnify the Presbytery, and to have such parts of the work committed to its direction and control as the Mission, with the approval of the Board, may deem wise from time to time looking to the speedy establishment of a self-supporting and self-propagating native church.

The Board cannot provide travelling or other expenses for native or missionaries in connection with the ecclesiastical meetings of the native churches, e. g. Presbytery and Synod.

38. With reference to the relations of the Missions and native Churches and Presbyteries attention is called to the action of the General Assembly, Minutes of 1898, page 73.

"That in the judgment of the Assembly the best results of Mission work in Brazil and other foreign fields will be attained only when right lines of distinction are observed between the functions of the native Churches and the functions of the Foreign Missions; the Missions contributing to the establishment of the native Churches and looking forward to passing on to the regions beyond when their work is done, and the native churches growing up with an independent identity from the beginning, administering their own contributions and resources unentangled with any responsibility for the administration of the Missions or of the funds committed to the Missions."

39. In general a Mission consists of all foreign missionaries under appointment by the Board within specified territorial limits. For the transaction of business the men are regarded as constituting the administrative force of the Mission. Each Mission has also authority, should it so desire, to extend the right of voting on all questions to the women of the Mission."

The Manual is the product of varied experiences in many

countries, and of profound studies on the part of the Board for almost a century, and governs the work of Missions in all the world? The Mission, together with Dr. Halsey, worthy representative of the Board, believes that Mexico should not be considered as an exceptional case.

A careful study of the paragraphs quoted shows that the Native Church and the Mission occupy distinct spheres, each one administering its own funds and its own interests; at the same time cordially co-operating in the extension of the Gospel. For this reason there is no superiority, in category, of the Mission over the Native Church.

In view of what the Manual states, and in order to avoid confusion in our respective labors, we believe it to be prudent and necessary that the ecclesiastical relations of the missionaries and their respective Presbyteries cease. Far from causing a coolness in the relations now existing between the missionaries and the national workers, this step, in our judgment, will make those relations all the more cordial, due to the attendance of the missionaries on the ecclesiastical meetings solely with the character of fraternal delegates. Such is our desire and our hope, and to this end we ask the co-operation of our Mexican brethren.

With regard to the second petition, we take pleasure in informing you that the Mission has been pleased to name a committee consisting of Messrs. Wm. Wallace, Wm. F. Vanderbilt, and Chas. Petran, to represent the Mission before the Synod in case this high body wishes to treat the subject above mentioned.

As regards the third petition, we take pleasure in informing you that the Mission has named, the nomination to be confirmed by the Synod, as Editor in Chief of EL FARO, Brother Plutarco Arellano, to take the place of Mr. C. S. Williams, who resigned his charge in this same meeting. The Executive Committee was authorized to present to the Synod the nomination of an Editor in Chief for the next period following.

With regard to the fourth petition, we recognize with the greatest pleasure the consecration and the notable ministerial qualities which have characterized our brother, Dr. Arcadio Morales in the discharge of his long career as pastor of the church of the Divino Salvador and as evangelist of the Presbyterian Church, as well as the great sacrifices he has made to secure self-support in the church under his care. It was undoubtedly due to this that the Mission in the year 1906 conferred on him the nomination as Superintendent of the work in Mexico City, renominating him successively in the years 1907 and 1908. From 1909 on, the Mission recognizing that it had mistaken its authority on this point, has not renewed the nomination. In our judgment, nominations of this character, correspond rather to the faculties that belong to Presbytery, but the Mission is disposed to respect such nominations in their ecclesiastical character.

We hope that a better understanding and a mutual respect, inspired in the explanations made by our Manual, shall give a new impulse and a truer aim to the great work of the evangelization of this country, and to the establishment on a more solid basis of the Presbyterian Church in Mexico.

(For the Mission)

The Committee.

deep interest which the Board has in the growth of the Mexican church. I think these brethren need a little patting on the back and as they have great respect for the Board I would suggest that this letter be signed by the President of the Board. It need not be long just a few words of sympathy and good wishes.

One of the amusing incidents of the Mission meeting occurred when Dr. Morales, the senior minister, a man greatly beloved and of deep spirituality, led the devotional service at the close of a Mission meeting. He spoke of the need of prayer because of the peculiar conditions in the Mexico Mission. He noted among other things the increased cost of living; policeman now obtaining \$2.00 a day (all these figures are Mexican) where before they only received 75 cents, in addition they were furnished their uniforms; peasants working on a farm received 75 cents where formerly they received 37 cents; street sweepers received \$30.00 a month where formerly they received \$15.00. After giving some of the figures he called on Dr. Wallace to lead in prayer. Dr. Wallace prayed and among other things he asked the Lord to stir up the hearts of the Mexican Christians who were receiving these larger wages to give more liberally to the church. I mention this incident to show how the native brethren were all unconscious of the part they should take because of the increase of wages. The fact is that many new avenues are open to Mexico. Nearly all the trolley employees, both motor men and conductors are Mexicans. The chauffeurs, of whom there are many, are Mexicans, and on one of the railroads 97% of the employees are Mexicans. The native brethren have failed to take into account this factor in the case. I fear it will take some years of patient training before we can hope for large results along the line of self-support. I ought to state, however, that Dr. Morales asked me to deliver an address on Africa with special reference to the growth of self-support. He had a shorthand reporter present who took the entire address down and he is

to have it published and distributed to his congregation as an incentive for them to go and do likewise.

The Mexican character is not strong. The people have been more or less imposed upon by the exactions of the Romish church. In coming into the Protestant church many of them believed that they were free from all financial obligations in respect to their religious life. When I suggested to some of the brethren that the theory of giving one-tenth of your income to the Lord, while not commanded in scripture had good scriptural precedent and I had found it to be most helpful individually, they said this would not appeal to the Mexican Christians, many of the priests today insisted on the tenth of all the produce of the poor peasant farmers and this is only a beginning of the claims which the priests make upon their small incomes. I believe the Mission is thoroughly aroused on this subject but it will require patient and constant teaching not to say practice on the part of the missionary force to bring the Mexican church to any right conception of the real blessing to Christian character which the cultivation of giving produces.

It is well to remember that there are many millions of full blooded Indians in Mexico, many millions more of mixed blood. The Indian is suspicious, is jealous, loves power and aspires to positions of dignity and honor. Some years ago the Mission made an exception in the case of Dr. Morales giving him full charge of the work in Mexico City. He is a grand old man, he is much beloved but this action excited the envy and jealousy of his native brethren and it was the unanimous conviction of all the members of the Mission that it was a mistake.

I spent my last Sunday morning in Mexico City examining with care the Mission work carried on in Mexico City. The first church visited was near the penitentiary, a church erected by one of the native members at the cost of \$6,000. Mexs.; no service the day we visited it. Even though of recent construction the church was sadly in need of repair. Only occasional services are held there. Dr. Wallace who accompanied me

said the attendance was small and no effort was being made through Bible women or visitors to reach the people in the neighborhood. The second chapel I attended was in the heart of the city and is known as the Bethel, Professor Camara lives over this church. The property is quite a valuable property. The chapel itself is a long gloomy room on the main street, it is most unattractive and a very small audience was assembled, - some 17 people. So far as I could learn little was being done to reach the people in the immediate neighborhood. It was late when we arrived at the main church., the Divino Salvador. The morning was stormy it had rained, but Dr. Morales had a very excellent audience. His sermon, most of which I heard, seemed to hold the attention of the people. So far as I could judge they are greatly attached to him. He is a godly man but he needs an assistant, the work is simply dragging along. Pasted on the front wall of the Divino Salvador church were many advertisements, one of them for example, was the advertisement of a theatre. The side wall we do not own, only owning half of the wall, the outside belonging to the owner of the piece of property next to the Divino Salvador church. I spoke to the missionaries regarding the condition of the building. The whole affair had a run-down aspect that was most discouraging. I doubt whether it is wise as yet to give our native brethren very much more authority than the Mission has already bestowed upon them. The Mission did, however, elect Mr. Arellano as the editor of "El Faro", he was not to have full authority, that is to be in the hands of Mr. Vanderbilt, but practically giving him an opportunity to show what he could do in the line of editing the paper. I acquiesced in this as being a concession that could be made without any risk, especially if Mr. Vanderbilt would read over each copy of the issue before it went to press. I think the Mission's position in reference to the native church is a sound one. Even the most spiritual man in the Mission like Mr. Molloy, who is the best itinerator and knows the native brethren probably better than any man on the field was very strenuous in his

opposition to giving any more authority to the native church than was due them by right of self-support.

The members of the Presbytery of Zacatecas as well as the Synodical representatives were very anxious to have some good books sent to them. They have a thirst for knowledge which is most commendable. A number of copies of Dr. Merriek Johnson's "The Ideal Minister" were sent to the Mission by a friend. The Mission voted to have this translated and published, the money to be furnished by some friends of Dr. Johnson's. I suggested to the Prosbytery of Zacatecas the advantage of a circulating library for the native ministry and I have already procured some books for this library. I should be pleased to receive contributions of books from any members of the Board for this purpose. Nothing delighted me more in conversation with these native brethren than their insistence on an educational missionary and their persistence in the search for knowledge, and their earnest desire to have good books which would be helpful to them in the preparation of their sermons and in their pastoral work.

6. The Press at Mexico City has been one of the potent evangelistic agencies in connection with the Mission. The Board will recall that some months ago negotiations were opened with the Methodist Board of Foreign Missions having work in Mexico with a view to a union of the two Presses of the Methodist and Presbyterian Missions. The Mission took the matter up with the Methodist brethren and on my arrival in Mexico City I found that negotiations were well under way. The Committee on the Press and myself met by appointment Dr. Butler of the Methodist Mission and his colleagues who have the conduct of the Methodist Mission Press. I went over their establishment as I did over the establishment owned by the Board and we had a long conference and a most satisfactory one. I found that Dr. Butler and his colleagues were in hearty sympathy with our missionaries in this project. Moreover, I learned that the two properties owned by the respective Boards lent themselves to this scheme;

our property is on the side street and is well adapted for the press work. If the plan proposed is carried out we will need to purchase but little additional land, but this can be obtained at a small sum. The Methodist property is well located for business purposes. It is on the main street and in a prominent part of the city. The Mission considered with great care the plan drawn up by Mr. Vanderbilt, who has been our Press manager for many years and after making some amendments the plan was adopted and is now in the hands of a Committee of the Methodist Mission. The members of the Mission have practically agreed to all the provisions of the plan and the whole matter was to be submitted to the Bishop who was expected to be present in Mexico City the week after I left. The plan is given herewith:--

"Proposed plan for the unification of the Presbyterian Press and the Methodist Publishing House of Mexico City.

Advantages:

- 1/ We believe that the union of these Presses will result in considerable economy for each Mission, as many present expenses will thereby be eliminated.
2. This unification will permit of greater extension of the work of the two Missions, as it will mean enlarged equipment.
3. A third reason for the proposed union would be the beneficial results to the home churches because of the manifest harmony of the forces working on the Mission field.

Plan of Unification:

1. A society incorporated under the laws of Mexico with a nominal capital of \$6,000. Mexican currency, divided into sixty assessable shares owned by bearer.
2. Said shares to be held by the two Mission Boards interested.
3. The present plants of the two Presses to be appraised by a committee of three, of which one member shall be appointed by the Board of Missions of each church represented, these two to select the third.
4. The shares to be held in proportion to the appraised value of the plants and whatever additional cash may be invested.
5. The real estate owned by the Missions and devoted to Press purposes, shall be rented to the corporation, the rent of the property of each Mission being considered as equal in value.
6. Printing for the two churches to be done at cost, and for others at market rates. Profits and losses to be divided according to shares.
7. Shareholders or proxies to elect Manager and Assistant Manager of the combined plant, which will also include the combined Book Business. The distribution of responsibility to be determined by the Board of Directors, which Board of Directors shall be appointed by the respective Mission Boards in such manner as may hereafter be determined.
- 8/ The expenses involved in this unification to be borne by the two Boards according to the shares taken.

Probable Expense:

New machinery needed at once	
A Linotype and extra matrices -----	\$4,000. Gold
A two-revolution press -----	3,000. "
Modification in present properties and installation of above machinery -----	1,000. "
	<u>\$8,000. "</u>

\$2,000. additional immediate to what we have already given"

I recommend that the Board approve of it tentatively, reserving final judgment until it has been approved by the authorities of the Methodist church. A word of explanation may be needed. There are really three departments of the Press:

1. The Press proper
2. The periodical literature, leaflets, etc., which are used in free distribution or sold at a small figure.
3. The book department. This latter has always paid its own way.

It is proposed to locate the printing and all the press work on our premises while the book department will be in the Methodist building where abundant facilities are offered for the distribution and sale of books. It was suggested by the Mission that possibly our Board of Publication would be willing to make this one of its agencies. This matter can be taken up later, but the general plan it seems to me is admirable, although some of the details would have to be submitted to Mr. Stiger and require careful consideration. My only recommendation as given above is that the Board approve of the carrying on of the negotiations reserving its final decision on all matters of detail until the authorities of the Methodist church have signified their action in the matter. The amount of money required in addition to what we have already furnished is small and will probably not be needed the present year, as it will take some time for the negotiations to be completed. While I heartily agree to all that has been done I ought to state to the Board that I found much unrest in the Mission regarding the Press. Every year there is a deficiency, it absorbs a great deal of money, it takes

much time. Some of the practical young men in the Mission believe that the work could be done by outside firms, of whom there are many in the City of Mexico. The Mission voted unanimously for the union but on all sides I heard expressions both in the Mission meeting and out, that the Press took too much time of the missionary and too much money for the end attained. If we were not already in the business I doubt if it would be wise for us to enter it, but under the circumstances, it seems best to form the union with the Methodist church if possible. If this should fail I certainly would recommend the disposal of the property of the Board now used by the Press and have the work done by responsible parties in the City of Mexico. I do not underestimate the excellence of the work done by the Press in Mexico. I quite agree with the statement made in the last report of the Press that Mexico is the strategic position for Latin America and that the influence of the Press is far reaching, but with the growth of numerous printing establishments in Mexico City, some of which I visited, I believe that the work could be done quite as economically if not more so by these outside organizations and the money invested on the plant would go far toward furnishing the sums necessary for the distribution of free literature and much time of the missionary would thus be released for other work. It is possible with the union of the Press may come also the union of the religious papers published by the Presbyterian and Methodist Boards and a larger union than even now is entered on in the matter of Sunday-school helps and Sunday-school literature. It will be a great gain if this union can be consummated because I think it will lead to other unions.

7. There were other questions of union considered by the Mission. The Mission has a Committee on Comity which has already arranged for the holding of a meeting with the representatives of other Missions to consider plans for federation, to define spheres of influence and to plan a union work in the near future. I think the outlook was never more hopeful for such union than at the present time. At a

meeting of the representatives workers of all denominations having Missions in Mexico, including the Y. M. C. A. and the Y. W. C. A. this meeting being held in the home of a Baptist physician, it was my privilege to deliver an address on the subject of Union in Foreign Mission work. If I may judge by the warm interest shown in the topic discussed and the many conversations had with representative men of various Missions at the close of the address, the question of unity is making rapid strides in Mexico. The day I was in Dr. Butler's office I found a Committee at work on a union hymn book, their work will soon be completed and it is hoped that practically all the denominations in Mexico will use this one volume of sacred song. Dr. Butler of the Methodist Church spoke to me about two or three places where he thought it would be advantageous for the work of their Mission and ourselves to consolidate. I assured him that our Board looked with great favor on all such hints. I would recommend that the Board adopt some such resolution as follows:-

"The Board having learned through Secretary Halsey of the efforts being made on the part of the Mexico Mission for union with other denominations for greater efficiency in the work in Mexico would commend the action of the Mission and express its hope that the Mission would use its best endeavors to bring about such a union for the advancement of the Kingdom."

As already intimated in matters of education I feel that it is almost imperative that we should have a native educated ministry worth while. If we are to raise up an educated constituency so as to permanently affect the religious life of the Republic it will be necessary for the greater efficiency of the work that there should be a united effort of all the Missions in the large educational institutions. It was stated by Dr. Morales in one of his addresses that there were some 1200 congregations needing the regular supply of native ministers and only about 200 ministers were available. Last year our Coyoacan College graduated some eight students and this was the largest number graduated from any Theological institution. While the Methodist's have a very much larger College and larger work than ours yet they complain of the great dearth

of students for the ministry. Our educational plants will need much better equipment if we can hope to draw young men into our Christian Colleges. I dwelt at great length on the advantages which such institutions as the Shantung University and the great University at Nanking in China had brought to the Mission cause. I am confident that it is along the line of union that we can hope to man our Protestant educational institutions. The Governor is in hearty sympathy with education. One of the most striking incidents of all my visit was an automobile ride taken one afternoon to a little village near the summit of the mountain not far from Mexico City. On enquiring of the chauffeur, a Mexican, what the finest building in the village was, he said, "the school house," apparently a new building. Madero plans to put a new school house in every village. This I think reveals the sentiment of the progressive Mexican. It is a hopeful sentiment which we should encourage in every way.

8. In discussing some financial matters with the missionaries I discovered that a large sum of money was being expended in the transfer of missionaries from one station to another. This sum was due not entirely to railroad fares but to the high price paid for transportation of furniture and household goods. I accordingly suggested to the Mission, or possibly some one suggested to me the advisability of their adopting the method pursued in Africa, where the outgoing missionary is allowed \$100. for outfit, the other \$100. being appropriated to the Mission for the purchase of furniture which becomes the permanent property of the Mission. The Mission therefore adopted the following resolution.-

"That the Board be asked to furnish the Mission half of the outfit allowance of new missionaries sent to the Mission, said funds to be used in providing furniture according to a list that shall be made out by the Mission, and approved by the Board for Mission stations. Said furniture to be Mission property."

I recommend the adoption of this resolution which is what the Board grants to the Africa Mission and which I am sure is in the interest of

economy and efficiency. The action to take effect with the missionaries going out this year. The plan has worked well for seven years in Africa and I see no reason why it should not be equally successful in Mexico. It is at least worth a trial.

III.

Needs. There are a number of other matters to which I wish briefly to refer.

1. The Mission by unanimous vote requested that the Rev. Chas. C. Millar, D.D. formerly a member of the Mission, who resigned a few years ago, should be asked to return to the Mission. I recommend that I be instructed to write to Dr. Millar stating that the Board would be glad to return him to the field provided the usual medical certificate is furnished. The Mission is sadly in need of his services. There are places where he could be used at once. The Board will recall that it was during the visit of Mr. Speer in 1907 that Rev. C. C. Millar withdrew from the field. He had had some differences with some members of the Mission, but it was with deep regret on the part of every member of the Mission when Dr. Millar felt compelled to present his resignation. I think his return would be welcome by not only the Mission force but by all the native church from whom I heard on every side most cordial and hearty expressions of commendation of the man and of his work.

2. The Mission also adopted the following resolution:-

"That the Board be asked to use every/possible means to satisfy the demands for a modern scientific department in the College and that the College and Seminary Building Fund Committee be authorized to solicit funds for this purpose with the understanding that such solicitations does not interfere with the present or prospective receipts of the Board."

This is practically what I have spoken of in a former part of the report I think the Mission clearly understands the necessity of guarding the interests of the Board in securing any additional appropriations for the College and Seminary Building Fund. I recommend that the permission asked be granted.

3. The board will recall that the ~~Mission had a certain~~ sum of money in the United States Bank of Mexico City when it failed some years ago. The bank has now paid back a certain portion of the sum which the Mission now requests the privilege of using in connection with repairs on the Press property. As it does not involve an extra appropriation I recommend that the request be granted.

4. The needs growing out of the peculiar political and religious conditions of the country. The revolution is not over. The new President Madero has been in office only three months when I was in Mexico, yet the best informed men with whom I talked were very doubtful regarding the tenure of his office. The entire Mission body with few exceptions are living on what they believe to be the edge of a volcano which may burst forth at any moment. Even as sane a man as the Rev. Mr. Conger, pastor of the Union Church, had grave doubts as to the immediate future of the Mexico Republic. He told me that one of his parishioners who had lived in Mexico City forty years informed him that he doubted whether the Madero government would last long. Per contra, I found many reassuring statements from many business men. There can be no doubt that there is an anti-American feeling; the foreigners control the banks, street railways, the mines, practically nearly all the big enterprises, and while the government own 51% of the stock of the railroads, the ownership is largely nominal. The peasant does not understand why the foreigner can acquire such large sums of money and he obtain so little. He is ready for a revolt. He has grounds for revolt. The strength of the Zapatistes movement in the States of Morelos and Guerrero is an evidence of this. In each case there is good ground for revolt. The Diaz Government robbed the Indians of their lands; the new government, the one between Diaz and Madero promised to restore the lands to the Indians. Madero recognizes the obligation of his immediate predecessor but declares it will take time to readjust affairs, bonds must be issued titles made clear and much else. In the meanwhile, the Indians under

unscrupulous leaders have used fire and sword throughout practically the entire State of Morelos and created disturbances in many other States. All this makes it difficult to carry on church work.

The question of self-support is closely linked with the disturbed conditions of the country. It is difficult for pupils in the boarding schools coming from a distance and travelling through places where the revolution is dominant to reach their destination in safety. Tuition fees are much in arrears.

The Mission asked in Column 4 for \$6800. Mexs. I have gone over every item and with the exception of a few insignificant items I believe the requests are based on intrinsic need and should be considered in the light of the present disturbed political conditions. I recommend the granting of the full amount.

5. The religious conditions are peculiar, not different in some respects from our own land and especially in lands like China where the cost of living is increasing and where opportunities for employment at high rate of wage are increasing. The Mexican church is feeling the trend of the young men away from the ministry. It is powerless to offer them adequate support. In the list of requests from the native church there were many for an increase of salary. I recommended that none of these be granted, but at times my heart sank within me as I realized the pitiful plight in which many of these native ministers are thrown by the disturbed political and economic conditions. The Mission has taken a firm stand on the question of self-support. I think the financial atmosphere has been cleared in Mexico. I make no prophecies as to how long it will keep clear, but for two weeks without ceasing I endeavored to instil the right idea on matters financial. I think the Mission is thoroughly aroused on this question; all the more reason for giving them a good clean start, then holding them strictly to Manual rules.

Before this report reaches the eye of the members of the Board there may be great changes in the political conditions in Mexico. I

note that Secretary Knox in his trip to Latin America is to stop at Mexico and to spend three days with President Madero in order to assure him of the good will of the government of the United States, all of which indicates the gravity of the situation as between Mexico and the United States Government. I think these facts should be borne in mind in considering actions relating to the Mexico Mission.

6. The great need in Mexico is for new missionaries. The Mission asks for eight, I urge that at least four be sent. In the Mission meeting which I attended all the male members were present--6, and all the women of the Mission were present save Mrs. Petran and Mrs. Elliott, who were home with little children, yet the Mission meeting was very small. A few years ago we had 12 male members of the Mission, today we have only six. Two, Mr. Gregory and Mr. Phillips will become members as soon as they have passed their language examinations. They have now been five months on the field and have been making rapid progress. Both these men give promise of being excellent workers. I heartily agree to the suggestion of the Mission that Mr. Phillips should be located for the present at Coyoacan and give half of his time to the treasurer's office and to the business end of the Press. I feel that some one beside Mr. Vanderbilt should know the details of both these departments. If Mr. Vanderbilt and Mr. Petran should for any reason have to leave the Mission there is no other member of the Mission familiar with the details of the treasurer's office. Mr. Phillips bids fair to develop into an all-round efficient man. In four months he had acquired a splendid knowledge of the language and impressed me most favorably as did Mr. Gregory, as a man of judgment, poise and fullest consecration. He stated that both he and Mr. and Mrs. Phillips had without any consultation come to the conclusion after the close of the June Conference that the Board and the Secretaries were not specially interested in Latin-America work. I tried to dissipate this impression but I think it is well to know that three young missionaries without any consultation

whatever, on arriving at the field formed an opinion that both the Secretaries and the members of the Board had little or no interest in the work in Latin-America. I fear that this idea is too largely prevalent in the church and we need to take vigorous measures to dispute such false impressions.

I saw as great evidences of idolatry, superstition, ignorance and immoral conduct in Mexico as I saw in Africa. I believe the Mexico field is a much more difficult one than Africa. The calibre of the Mexican Christian in my judgment will not stand comparison with that of the African as I saw them. I speak of this as a plea for sending our very best men and women to Mexico. The Mission has asked for the return of Mrs. Campbell and requested me to correspond with her regarding the possibility of her return to the field. She did efficient service while on the field and the vote of the Mission for her return was unanimous. There is great need of women of strong character to place at the head of the Posadas school. This school as I have intimated in a previous part of this report, is now so admirably located and has such splendid plant that it could easily accommodate 200 pupils, and under wise management could be made a perennial source of good to the whole Mexican church

7. Attention has already been called to the need of additional equipment in the educational work--

(a) The Board will recall that \$4,000. was granted from the Kennedy Fund for the Saltillo school. I wish the Board could see how wisely this \$4,000. was expended. \$1,000. was put in plumbing; bathrooms, shower baths and the like. \$3,000. built Jubilee Hall, which is most admirably adapted for dormitory purposes. There is need of some additional equipment. I trust the Board will see its way clear to permit Miss Wheeler aided by Dr. Brown and myself to secure the additional equipment needed, from old friends of hers and the school. She will round out her 25 years of service next year. She asks nothing for herself but she would like to put the school property, which has such a

magnificent history, into proper condition as a rounding out of 25 years of service. The full amount needed will not be more than \$2,000. and I think it can be raised without any difficulty or without interfering with the regular receipts of the Board.

(b) The Aguas Calientes school as already intimated, is a valuable property which has come to us from the Cumberland Church. Part of the property is in need of repair, there should be an additional building erected. I should like permission to secure from individuals connected with the former Cumberland Church the sum needed for this purpose. The Mission has given its approval. I think this can be accomplished without interfering at all with the regular receipts of the Board. There are some minor needs connected with the school which I think I can attend to without bringing to the attention of the Board.

(c) The Posadas property is the best school property we have in Mexico. This is an ideal place for a school and the entire plant is admirably adapted for school purposes. A high wall encloses the seven acres of fertile land, on this land are numerous fruit trees under ~~no~~ *any* sort of proper cultivation, the land will furnish all the fruit and vegetables needed for the boarding department of the school. The buildings are admirably adapted for the purpose. It is said that General Scott during his sojourn in Mexico made this his headquarters, some time after, part of the buildings were used as a woolen factory, later a rich American purchased and refitted the property but was unable to live there for any length of time on account of the illness of his wife. The Board purchased the property from him giving him in exchange the property of ~~the~~ the Girls' Normal School in Mexico City and a bonus of \$7500. The buildings on the old property were old and in need of constant repair and illly adapted for the purpose for which they were used. The new buildings are large, commodious, and sunny and so far as I can see, if we built them ourselves could not be improved upon. There will be need of some repairs. I am astonished at what \$2500. did in refitting the

buildings. There may be some little trouble with the water supply now that the two additional houses have been erected on the property and there is but one well supplying the school (75 girls) and the two dwelling houses. The Mission, however, has made no request regarding this and it is not necessary to consider it at the present time. The dwelling houses on the Posadas property are surrounded by a wall and are separate from the property itself. Some idea of the size of the main buildings can be obtained when I state that I paced it and it must be at least 160 feet square. The Board is to be congratulated on having such a fine property.

(d) The Coyoacan plant where is located the College and Seminary is large and sufficient, so far as I can see for all our needs for the next generation, save possibly there will be required an athletic field. I suggested, however, to the missionaries that some rich Mexican interested in the school should be prevailed upon to give this field and this should not be made a charge either on the Board or any of the benevolent friends in the States. Additional houses will soon be required and recitation halls and dormitories. If the College and Seminary could be made a union institution the Board ought not be asked to furnish very much additional money but in any event, I believe we have here a foundation for a strong educational work and in the appeals for the Educational Endowment Fund the school and college at Coyoacan should not be overlooked.

(e) The sending out of additional missionaries will in time mean new houses but I do not see any immediate need for such unless it be for professors in the College at Coyoacan. We have a house at Chilpancingo, Jalapa and Zacatecas. If the Board can grant from the Kennedy Fund the \$7500. loan for the erection of the two houses at Posadas and the additional \$1694.30 to cover excess expenditure on the Posadas houses asked for, I think the additional loan required for any new missionaries can be taken care of by the missionaries without any additional appro-

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priation. I recommend the granting of this sum for the renting of the houses at Posadas, as this will release the Mission from an annual appropriation for many years to come.

8. The Mission appointed a Committee to draw up a letter to be submitted to the Board asking that a Secretary should visit Mexico in the near future in order to become thoroughly acquainted with the entire work of the Mission. As already intimated this visit of the Secretary dealt purely with the administrative side of the work. I think there is no question that the Board in its work in Mexico has endeavored to do too many things. During the Mission meeting a request came from workers in Chiapas, the most southern state in the Mexican Republic, bordering on Guatemala, asking that an appropriation should be made to carry on work in this State. The soil is virgin, the need is great, the harvest ready to be reaped. I opposed the granting of this money. We already pretend to do work in Vera Cruz, Guerrero, Yucatan, and Campeche and other states, where practically we have no missionaries located. The field is not in any sense adequately equipped. The State of Vera Cruz for example, offers magnificent opportunities for Christian service, yet at the present time we have no missionary located at Vera Cruz. Same is true of the State of Tobasco. It seems to me that the policy of the Board has not been a true one, we need to do a more intensive work. I do not see why the two Missions, of ~~Guatemala~~ and Mexico, should not be under the care of one Secretary, and possibly the two Missions should be united. The problems effecting the fields are very similar. It is astonishing the jealousy existing between not only different Missions but different stations in the same Mission. Mr. Vanderbilt assured me that he could print on our Press "The Messenger" published by the Guatemala Mission much cheaper than it is now being done. I have no facts to substantiate his statement, I only mention it to show what seems to me to be folly in having two Presses in Latin America within reasonable distance from each other, both doing practically the same work and

both requiring considerable time of the resident missionary. The Mission strongly advocated a missionary superintendent for all Latin America, a man who could spend his time like the Bishop, or a traveling Secretary, in visiting the Missions and ascertaining their needs at first-hand and bringing to the Board a careful digested report which would enable it to act with all the facts and with evidence from an outsider; an impartial witness. I have no recommendation on this subject but I am confident that the Mexico Mission at least needs a much closer supervision than has been given to it. If we have had any definite plan in carrying on the work in Mexico, it has been a bad plan and needs to be revised. I am willing to take the full blame for this but I do not believe our present policy scattering our forces over so large a territory in Mexico is a wise one. Some of these questions can be settled by uniting our work with other denominations. But sooner or later we must face the problem whether we will do efficient work in one small section or inefficient work scattered over the Republic.

There are other needs of the Mission which I will present to the Board as opportunity offers. There are some other matters to which I might briefly call the attention of the Board.

1. The Union Church. It was my privilege to attend service and speak at the Union Church in Mexico City. This was formerly a Presbyterian Church and for years has been largely cared for by the clerical members of our Mission. Through the efforts of the Committee on Churches in Anglo-American Communities in Foreign Lands, a Committee appointed by the Boards' Annual Conference, the Rev. Sidney S. Conger was sent to Mexico to become pastor of the Union Evangelical Church. I found Mr. Conger although only a few months in service was doing an admirable work. He seems to be highly esteemed by all classes. I made diligent inquiry from many sources, all agreed in speaking of him in glowing terms of friendship and admiration for his pastoral and pulpit

work. He has visited much in the homes of the people and evidently has endeared himself to all members of the American colony. I was impressed with the large number of men in the church service on Sunday morning. The service was dignified and spiritual. The church had just closed its fiscal year, the most prosperous in its history. There was no deficit. The congregations were large, the Sunday School had an enrollment and usual attendance of 100. It would be a great boom to Mexico if all the Protestant denominations could unite and maintain one large union church. The present building in which the church is located is not well adapted to church purposes and the people are looking forward in the near future to a new building. Our missionaries have had a most honorable share in the maintenance of this English service. Some idea of the activity of the church can be gained by the report of the Ladies Aid Society which was published in the folder of the Sunday, January 21st, which I spoke. This report showed, - I quote-- "A year of activity under difficulties, crowned with triumph, and a balance of nearly \$1700. in the treasury." Mr. Conger assured me that various members of the Mission, Mr. Vanderbilt, Dr. Wallace, Mr. Elliott and others had been of great service to him in connection with his work.

2. One of the most important reports presented to the Mission was on the Committee of Emigration to the United States. The report began with a quotation from the Mexican consul at San Antonio, Miguel E. Diebold and was as follows:-

"Texas is hell for the Mexicans, and yet in spite of it the stream of Mexican emigration to the U.S. is now made up of over 21,000 yearly; as can be seen by reference to the statistics which accompany this report. The gist of the statistics is, that every month sees from 1000 to 3000 Mexicans crossing the border into the United States bent on improving their earthly conditions."

During the past year a great many people left Mexico temporarily on account of the revolution. Some place the figure as high as 15,000 or 20,000, such a number means quite a reduction in the working force, the brains, the productive and consumptive power of the nation and until

conditions change it will mean so much loss to Mexico. We are greatly interested in this problem because it vitally effects our Mexican work. A Minute of the Synod of New Mexico last year read as follows:-

"That the organization of the Mexican training class for helpers and evangelists at the earliest possible date be again endorsed by the Synod."

It was the unanimous opinion of the members of the Mission and a recommendation was adopted to this effect, that until the border states have some training institution of their own that the College and Seminary at Coyoacan should make special efforts to train Mexican students for the work among Mexicans in the border states of the Mission. The subject is one full of interest from many points of view. I would recommend that the entire report of the Committee on Emigration be transmitted by me to the Board of Home Missions with the suggestion that our College and Seminary at Coyoacan stands ready to train at a very reasonable rate all young Mexicans whom the Board of Home Missions might wish to train for work among the Mexican People in the United States. I think this subject is important and I believe our College and Seminary at Coyoacan could render efficient service in this matter.

3. So much has been said about the inefficiency of the Mexican missionary that I cannot close this report without again emphasizing the splendid work which many of these consecrated men and women are doing. The Rev. Wm. Wallace, President of Coyoacan Seminary gave me this story:-

"It was a cold night in July when the rainy season is at its height, in the old Queen city of the Aztecs. I was hurrying to the main Plaza, which is the centre of traffic for all the suburban towns which nestle around their ancient mother in the beautiful Valley of Mexico. While waiting for the 11:30 P.M. electric car which was to whisk me out in a brief half-hour to my Coyoacan home, my attention was called to a couple of youngsters lying under a park bench near the wooden office building of the car line, which stands in the centre of the Cathedral square.

A steady drizzle was falling, and the little street urchins had nothing to cover their bare legs and bare bosoms, except a large newspaper poster which they had picked up. They were wrapped in each other's arms trying to get enough heat to enable them to sleep, but at

that hour had not yet succeeded. As I stood there clad in my long warm raincoat, I began to pump them with questions.

"Have'nt you any home, chamacos?" "No, my chief," they said. "Have'nt you a father or a mother?" "No, Senor," came the reply just as a matter of course. The little scamps might have been lying, but the fact remained that if they had any parents they had lost track of them, or at least had no further use for them. "Do you sleep here every night?" "Si, Mi patron," rang out their voices in a shrill duo, "except when the gendarme comes around with his lantern and stick, and then we run away into some doorway at a safe distance." "What do you do in the day time?" was my final question. "Oh, we sell papers, and when we have'nt any money to buy more, we beg a limosna."

I stepped into the electric car office and asked an employee who was drowsing at his desk, if it was true that the youngsters outside had no home and stayed out every night there. He replied in a matter of fact tone, "Oh yes, I have seen a dozen piled up out there. They can find no better place. The revolution has increased enormously the number of daily papers and weekly comic sheets lampooning the government of Mr. Madero, as we now have a free press. The news boys have increased accordingly and these little rascals drive a thriving business selling extras as late as two o'clock in the morning. Others are bootblacks. They are all born gamblers and when they run out of money they take to begging. The police do not bother them much and they have become a regular nuisance, they are so dirty and impudent."

Out of this grew the Protective Association for Homeless Children of Mexico City. It was opened the night before we left Mexico City. Through the persistent efforts of Dr. Wallace the entire money needed for the hiring and equipping a building admirably adapted for the purpose, was secured. One of the generous donors, a Mexican, in the meeting at which subscriptions were secured declared that it was with great shame he had to acknowledge that this most worthy enterprise had been suggested by an American and not by a Mexican.

Our missionaries have been foremost in many good works which cannot be tabulated in any statistical tables but which are telling for the uplift of the Mexican people. The Mexican people are like sheep without a shepherd. The great world movement which is affecting so many lands has reached Mexico. Ignorance is rampant, superstition binds many with its iron fetters, but there is a longing such as has never been known before for better things. There is a lack of harmony, unity and co-operation, such as made possible the conquest of the Aztecs by Cortez, but everywhere I discerned signs of an awakening public opinion.

The business men of Mexico are keenly alive to the possibilities of their great country. I shall speak more at length of this in the booklet which I hope to publish. I can see now the faces of the three old Indians, the prominent men in the church at Chemal near Ozumba who after a most interesting service at eventide, stood in front of their beautiful little church built by the contributions of the people, and in clear sweet voices said "Adios, Adios, Adios". As we walked away under the pale light of the moon we replied "Adios", God be with you, for with you and such as you, lies Mexico's only hope.

ROBERT E. SPEER
ENGLEWOOD, N. J.

Dear Robert - Mrs. Zwemer made these notes on our visit to Mexico & I share them with our Prayer Group. Thank you so much for the review sent the women would affectively

OUR VISIT TO MEXICO

In response to an invitation received from the Presbyterian Church in Mexioco through Dr. Norman Taylor, and after the Presbyterian Board had voted approval of the proposed plan, we left New York for Mexioco on Wednesday, May 19, 1943.

The occasion was the First General National Conference of the Presbyterian Church held in Mexioco City from May 25th to May 30th. Earlier correspondence between Miss Martha Moenich, an independent worker, and Dr. Zwemer since October 1942 urging him to come for an evangelistic mission, led to this invitation.

Due to the splendid arrangements made by the Sarah Marquis Travel Service we had a most delightful and comfortable journey, arriving at Mexioco City Sunday, May 23rd at 11:00 A.M. Captain Taylor met us at the station and drove directly to the Hotel Geneve where reservations had been made for our entertainment. After dinner and a good rest Captain Taylor made the first of many calls at the Hotel to drive us to his home. Here we received a warm welcome from Mrs. Taylor and their two splendid boys, Leigh and Norman. We cannot say enough in appreciation of the kindness shown us by Dr. and Mrs. Taylor and the leaders of the conference.

Sunday evening we attended service at El Divino Salvador, formerly a Roman Catholic Church and given to the Protestants by the Government when confiscated, on condition that the altar should remain as a work of art. The Presbyterians removed all images, hanging beautiful Bible texts in their places. The building accommodates a thousand people, and at each service was filled to capacity as was the overflow Sunday School room adjoining. There were loud speakers which made it possible for all to hear. A Hammond organ and large choir in the gallery furnished special music and led the congregational singing.

Monday being a free day, we did some sight-seeing with Captain Taylor and Dr. Archer Anderson of Duluth who was one of the leading spirits at the conference and captivated the hearts of the people. His knowledge of Spanish made it possible for him to speak to them in their own language.

Tuesday morning, preparatory to the opening of the conference, an all-day retreat was held in a small village church at Xochimilco attended by two hundred leaders of all the Mexico churches. Miss Moenich spoke through an interpreter on Partial and Complete Victory, followed by an address in Spanish by Dr. Anderson. At the afternoon session Dr. Zwemer spoke on The Secret of True Prayer. The Conference opened on Tuesday evening.

Each morning at six-thirty Miss Moenich led a devotional period. Although we could not attend these early meetings we know that her inspiring messages were a fitting preparation for the sessions to follow.

Wednesday morning, accompanied by Miss H. E. Young, an independent worker of the Light of Israel Mission, Denver, Colorado, working among the Arabs and Jews, we visited the Jewish Synagogue and the Arab bazaar. Here we found both Christians and Moslems from Syria, middle class traders. All were eager to talk Arabic and glad to receive Scripture portions. Dr. Zwemer in trying to investigate the number of Moslems in Mexico met with various estimates. One Arab told him that there were at least two hundred in Mexico City alone and perhaps nineteen hundred in the Republic. Other estimates were much lower. It is difficult for the ordinary observer to distinguish the very large Syrian colony with their beautiful Damascus Club, most of whom are Syrian Orthodox Christians, from the much smaller Moslem element. The Mosque, formerly mentioned in guide books, is now closed but they worship at home and their social center is in the Syrian Club. Miss Young's Mexican colportour proved himself an ardent soul-winner. He never missed an opportunity to witness for Christ either by spoken word or printed page, beginning with the taxi-driver.

On Thursday morning I spoke of the work of The Friendly League for Christian Service in New York City following an address by Dr. Anderson on the Office of Women's Societies in the Church. At five o'clock about seventy-five women, the majority not professing Christians, gathered at the home of Mrs. Rodriguez for the weekly Bible Class conducted by Miss Morales. This is a very splendid endeavor to reach the women of culture who are as yet outside the church. Dr. Anderson was the guest-speaker.

At the evening session my husband addressed over a thousand people on the theme, The Baptism of Fire interpreted by the Rev. E. Z. Perez, pastor of El Divino Salvador. After his address the Rev. Abraham Fernandez made a stirring appeal for surrender and consecration. Most of the audience rose to their feet. Then Mr. Fernandez asked them again to make clear their decision by the raising of the hand, to which request hundreds responded. The entire audience knelt for the closing prayer and many remained for the after-meeting.

On Friday, May 28th, Mexico celebrated the first anniversary of entrance into the war by proclaiming a holiday. This gave us an opportunity to see the city on parade and it was a very colorful, picturesque sight. Dr. Zwemer's letter of introduction from the Mexican consul in New York secured for us certain privileges when we visited the Castle of Chapultepec and the National Palace. We dined that evening with the Rev. and Mrs. William Baird recently transferred to Mexico City from Korea.

Dr. Zwemer spoke at ten o'clock Saturday morning on The Cost of Leadership, and in the evening on Paul's Gospel for our Day. These addresses were interpreted by Mr. H. T. Marroquin representative of the American Bible Society for the whole of Mexico.

Sunday was a busy day. My husband preached at eleven o'clock to an American congregation at the Union Church taking as his subject, The Finality of Jesus Christ. Immediately after the sermon we were hurried to El Divino

Salvador for a second service at twelve-thirty. With the Rev. E. Z. Perez as interpreter, Dr. Zwemer spoke on the Three Crosses, an appropriate meditation to fellow the communion service celebrated in that church earlier in the morning.

After dinner with Mr. & Mrs. Rodriguez we attended a special meeting of the Missionary Federation at the Union Church. Here Dr. Zwemer gave an informal talk on Islam As a World Problem, followed by a question period. About fifty missionaries and guests were present.

Monday, our last in Mexico, began with a meeting of the full committee on Christian Literature of the Presbyterian Church held at El Divino Salvador. The twelve members present discussed the syllabus prepared by Dr. Zwemer on an adequate program of Christian Literature for all Mexico. The discussion centered on types of literature required and use of the new press recently acquired by the Mexican church. A committee was appointed to prepare a survey of existing literature. The meeting lasted over two hours and came to some interesting conclusions.

Captain and Mrs. Taylor again entertained us at luncheon in their charming home. But we could not linger long as my husband was scheduled to speak to the students of the Presbyterian Theological Seminary. He spoke on the Great Commission and the Authority of Christ.

That night we left for our return journey by the Mexican Railway for St. Louis. Unfortunately there was a black-out of the city and it was pitch dark after we reached the station. But there was light in our dwelling when we remembered the kindness received and the Church of Christ in Mexico.

MARGARET C. ZWEMER

June, 1943